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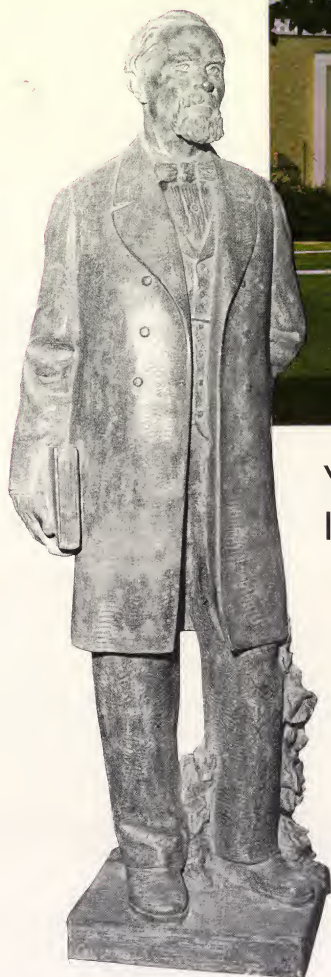
The Improvement Era October 1960

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A

*"You ought not to
teach even the alphabet
or the multiplication
tables without the Spirit
of God"*



Yesterday's Vision Continues In Balanced Education Today

On Founders Day this month, BYU rededicates itself to the admonition given by Brigham Young to Dr. Karl G. Maeser, whose statue appears at left, when he took over Brigham Young Academy 84 years ago. Now it has grown into one of the great universities of the world, yet this ideal continues as a guiding force for balanced education. Here students receive the deep training of mind, body, and spirit together in an ideal social climate. Get your education the Y's way. Plan now to attend. For information write Public Relations Department.

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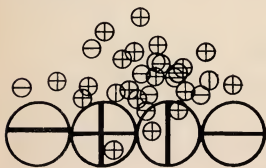
PROVO — UTAH

Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Ions

The effects on humans of ions in the air have been known and studied for some time. Apparently the number and size of these small particles with electric charges are important in comfort. It has been noticed that in poorly ventilated rooms the number of small ions decreases and the number of large ions of both positive and negative sign increases. Now the effect of adding considerable number of ions of one sign is being studied. Using some high-voltage clinical ionizers it has been found that negatively ionized air proved of value in the early period following operations and in patients with thermal burns by its drying-out, deodorizing, sedating, and pain-relieving quality.



Power from Earth's Heat

Three years ago only Italy had a power plant using the heat of the earth as a source of power, now the USSR and New Zealand are also producing electricity by this means, with other countries planning similar installations. At Wairakei, New Zealand, the average well depth is 2,000 feet. Wet steam is discharged from the wells with high intensity. Iceland has long used its geothermic sources for space heating but they are to be used for salt production from the sea to reduce present salt imports for the fishing industry.

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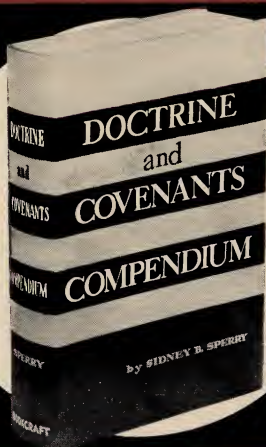
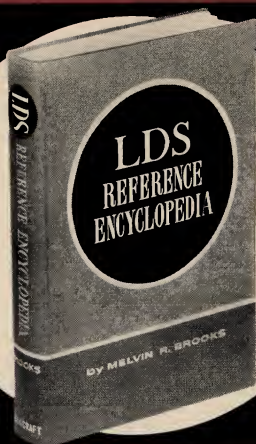
THE COVER:

The rich, full colors of the autumn season serve as a brilliant backdrop for the reflective but forward-looking youth of today. The photography is the work of Bob Taylor.

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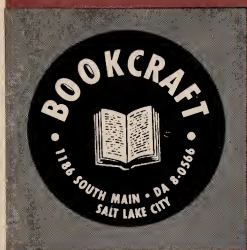
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These Times



Time, Organization, and the Free Individual

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY AT TEMPE

What is the outlook for the individual in this age of communism, large-scale organization, and worldwide threats of authoritarian pressure? Here are some rather narrow but technical views.

In that stimulating and provocative volume, *The Organization Man*, (1956), William H. Whyte, Jr., remarked that "the problem of the individual versus authority is something of a dilemma. It is not a case of whether he should fight against black tyranny or blaze a new trail against patent stupidity. That would be easy—intellectually, at least. The real issue is far more subtle. For it is not the evils of organization life that puzzle him, but its very beneficence. He is imprisoned in brotherhood."

Further, "We do need to know how to co-operate with The Organization but, more than ever, so do we need to know how to resist it. . . . Time and place are critical and history has taught us that a philosophical individualism can venerate conflict too much and co-operation too little."

"... we have gone very far afield, and in our attention to making organization work we have come close to defying it. . . . The more power organization has over him, the more he needs to recognize the area where he must assert himself against it."

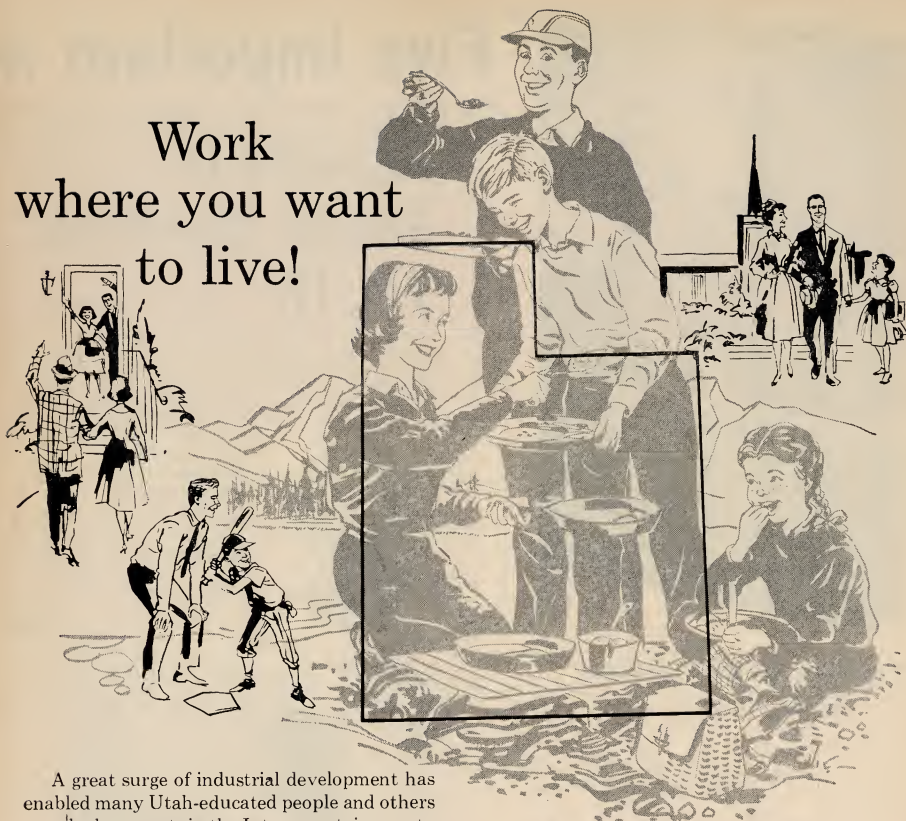
Whyte argued that "in the resolution of a multitude of such dilemmas . . . the real issue of individualism lies today."

A significant front on which to view this battle of man "against organization," as well as viewing the necessity and need for organization, is in the field of *time* itself. Rather than forcing the individual to "fight" the organization—including its beneficence—it may be *time* for organization to reckon with the fact that all *time* is not necessarily organization time. That organization should recognize *non-organization time*, in the interests of organization and the individuals comprising it, is the thesis of this paper.

A great deal of attention is given to the management of men, materials, and supplies in the field of administrative organization. The administration of time is equally significant. It tends to be taken for granted despite many "time and motion studies," the use of payroll reporting, time clocks, the rationalization of sick, vacation, consulting, other types of leaves, and so forth. There are undoubtedly other elements of this important ingredient. To call attention to the general problem, therefore, may elicit more study of it.

The forty-hour week, the eight-hour day, the relief breaks—forenoon

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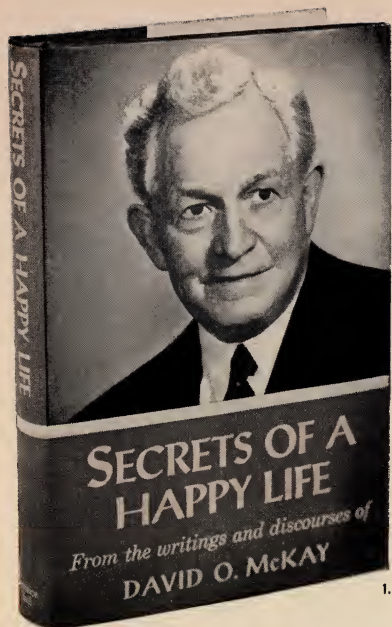
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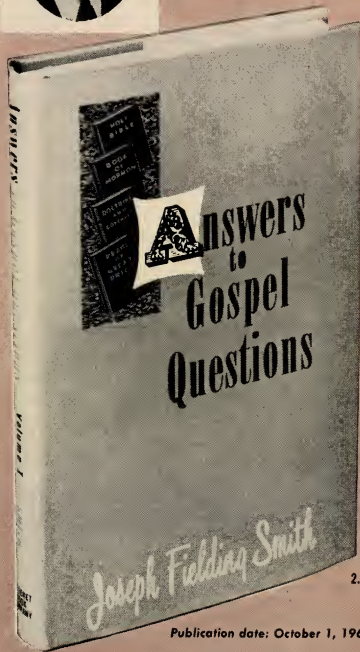
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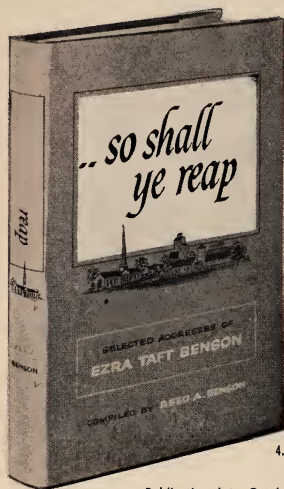
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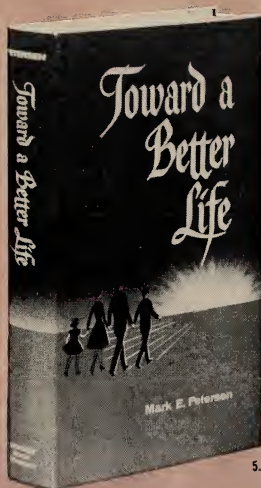
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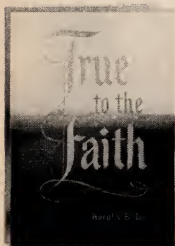
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and afternoon, are familiar phenomena in the formal aspect of every organization. The administration of time in organization, therefore, involves (a) the *formal* hours of the organization, and (b) the *informal* hours of the organization, or the free time of all its members (defined as occurring during the formal hours,) and (c) the *total* free or other time remaining, or the non-organization time. It is the hypothesis of this paper that a company or administrative agency may properly view the informal and the non-organization time of its staff in relation to planning and programing the formal time. It has been demonstrated that the lunch hour, vacation period, the sick leave, funeral leave, the "break," the holiday weekend, and so forth have great significance. There are 168 hours in every week. If the formal hours less allowances (40 - x) are subtracted from 168, then the organization may well view the use of the remaining 128 hours as an important adjunct in relationship, which has direct bearing on the 40 hours of organization time, formal or informal. But this time, the thesis further contends, should be viewed as the completely free and private domain of the individual if these remaining 128 hours a week are to best serve the organization.

The importance of free time, of leisure to pursue hobbies, personal enrichment and interests, family affairs, and other matters has long been demonstrated in our industrial society. The relationship of this time to individual satisfactions, to individual growth and development, to the general social situation, is rather obvious.

A critical point for modern management is to recognize the dangers which accrue to "organization formal time" if the importance of the free time of each individual outside of organization time is *not* recognized.

It would be disastrous for any organization to attempt to schedule, plan, shape, or in any way appear to control non-organizational time. Interference with the rights of privacy ("the right most prized by civilized man") and the many freedoms and liberties supporting our entire social structure should be resisted. The justification for administrative concern with "free time" is only to understand the relationship between the formal and informal hours of the organization, and the remaining non-

organization time. Management in modern society is concerned with social environment. The ecology of administration includes the slums or the parks and playgrounds which lie outside the company's property. But the free time spent thereon by the staff should be viewed, organizationally, as a non-organization matter.

In viewing the relations of free and captive (organization formal)

GARDEN GATE

BY VIOLET M. ROBERTS

I think of it kindly:

Our old garden gate,

Which heard whispered secrets

Right after a date.

It creaked on its hinges,

But never a word

Did it ever relate

Of love it had heard.

time, we must face twin fallacies. The first fallacy is that "there is plenty of time." The second fallacy, often repeated in organization, is that "there is not enough time." In considering these fallacies, it may be well to point out that from the standpoint of the individual, there is *not* plenty of time. Life and the ability to work and to enjoy the fruits of labor is limited. Life and time come to an end for the individual. On the same thesis that "there is plenty of time," an organization *as such* does have a measure of plenty. This is due to the fact of its corporate (hence timeless legal) existence; and the continuation of the legal fiction of the corporate or agency enterprise without relationship to the lives of the individuals involved. Johnson dies or retires. But the Forest Service or General Motors goes on.

With respect to the second fallacy, that there is never enough time, it would seem to be a factual statement that most of us are less effective in the time we have than we might be. With proper environment, preparation, training, and adequate care, there is sufficient time for most individuals to do the necessary tasks before them. "Sufficient to the day is the evil thereof." This biblical maxim indicates that there is, in a sense, plenty of time. But an organization's time, as is often said, "is money." The organization does not have plenty of time in this sense.

The bidimensional discussion of these twin fallacies relates only to the problem of time during the formal hours of the organization. Beyond lies the additional contemporary challenge of the co-existence of free and leisure time whether in or outside of the organization.

Beyond organization time lie the necessary hours required for sleep, meals, personal care, movement to and from work. Beyond beckon the hours for which all human beings work and strive, namely "their free time." Whether this is used for newspaper reading, TV viewing, concern with family problems over three or four generations of co-existing individuals in a group, household repairs and maintenance, church and civic service, entertainment of friends and business associates, the challenge of free time remains. *This is part of the time which constitutional liberty and free enterprise, with their doctrines of the value of the individual and individual creativity, celebrate.*

Despite creative work and parasocial views of organization time, individuals cannot truly develop when chained to a group, voluntary or involuntary. Loneliness is but the aggravated form of the true condition of the individual, who, as Aristotle said, is gregarious, but nevertheless an individual.

The modern human being, in modern society, has need to become an "inner-directed" person. Everything in society, including his work, conspires to make him an "other-directed" person. The creative talents and forces upon which all of us depend emerge from the inner-directed person. So runs our political, religious, and economic doctrine. "The kingdom of heaven is within you."

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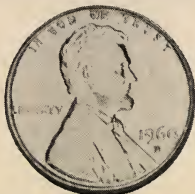
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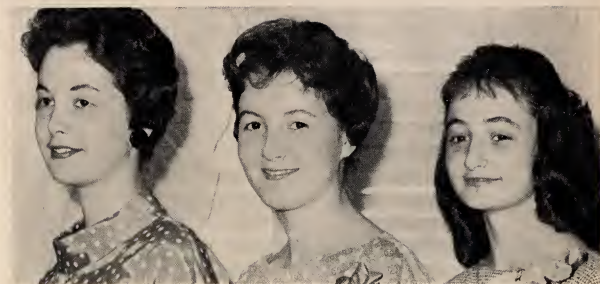


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Letters and Reports



Pictured above from left to right: Gayle, Marsha, and Phyllis Lyman of Union Stake, LaGrande, Oregon

These three girls have a total of 16 years perfect attendance at all three of their meetings, Sacrament, Sunday School, and MIA. Phyllis has 4 years perfect attendance at all three meetings, Marsha has 5 years perfect attendance with the exception of 1 meeting, Gayle has 7 years perfect attendance with the exception of 1 meeting.

These girls are the daughters of Ida N. Lyman, LaGrande, Oregon. Their father passed away four months before Phyllis was born.

Church of Jesus Christ of
Latter-day Saints
Great Falls Stake M Men
and Gleaner Council
Great Falls, Montana

Dear Brother Hanks and Sister Cannon,
Congratulations to you on the new "ERA OF YOUTH" section of the Improvement Era. It was enjoyed by all M Men and Gleaners in this stake. Our sincere best wishes for continued success in the future. We look forward, with much enthusiasm, to all future editions.

Sincerely,
Larry J. Maness
Council President

Cardston, Alberta, Canada

Dear Friends:

I am the librarian in our public library, and I always feel a sense of pride as I stamp our Era each month and lay it on the rack. There is nothing to fear—anyone who reads it will be edified and filled spiritually. There is nothing obscene or destructive to the reader. When I put out even the best magazines of the world, I hesitate and wonder if there is anything harmful there. I am thankful for our leaders who serve so diligently in teaching us. It has been my love for our Church literature that has made me a teacher of truth and light.

Thank you for the splendid magazine you publish. . . .

Sincerely,
Mrs. Myrtle G. Olson

Dear Editors,

As long as I am writing to ask you to change my address, I would like to take this opportunity to thank you for all the pleasure that I have received from your magazine. I can't pick out any certain thing. I enjoy it all.

The two dear missionaries, who converted me to this Church, two years and nine months ago, gave me my first year's subscription to the Era. I haven't missed a copy since. Quite a few times I've had a question in my own mind about something, then, lo and behold, the answer would come through in "Your Question." This magazine helps to strengthen my faith in the Church.

Thank you for your consideration and help in this matter.

Sincerely,
Mrs. Thomas Travers

New South Wales, Australia

Dear Editors:

As you see I'm a Latter-day Saint from many miles abroad. Distance doesn't seem to matter where Saints are concerned. We all seem to enjoy the Era. When I went nursing up country, I thought I would be forgotten but I received the Era to help keep in touch with other Saints in different places. I still receive them from many different places and send them on farther.

You'd be surprised how much it does keep us in contact with Saints far and near and helps us keep faith and love. Many of the elders talk about how much your magazine has helped them in their very important work.

It's good to hear from other Saints who write to the Era and know just how we are all joined in God's family through faith, love, understanding, and the true and wonderful gospel. Thank you again and may God bless you, your writers, and the magazine.

Sincerely yours,
Rochelle (Rowie) Steenbeck

FPO, New York

Dear Editors:

I would like to inform you of my new address.

I would also like to add that I enjoy The Improvement Era very much and look forward to getting it. It answers a lot of the problems I am forced to cope with and helps me to put up with some of the things that surround me.

I'm sure that personnel in the service who receive the Era would like to give you all a pat on the back and thanks again for the wonderful articles which are in the magazine.

Yours truly,
Kenneth Larson

La Mesa, Calif.

Dear Brethren:

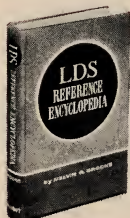
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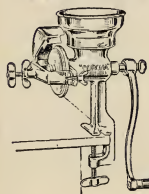
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The Church Moves On

July 1960

22 Approximately five thousand LDS Scouts and scouters attended the National Boy Scout Jamboree held near Colorado Springs, Colorado. Among the general officers of the Church attending were Elder Mark E. Petersen of the Council of the Twelve, YMMIA General Superintendent Joseph T. Bentley, and Primary General President LaVern W. Farnley. . . . The LDS Church received the first church charter issued by the Boy Scouts of America. The "partnership" began in 1913.

25 Week-long celebrations featuring parades, rodeos, cultural, and religious gatherings extending through the 24th and culminating on July 25th, featured the 113th anniversary of the coming of the Utah Pioneers to the valleys of the mountains. . . . July 24, 1847 was a Saturday. The first religious services held in the valley were on July 25, 1847.

August 1960

6 More people than ever before enjoyed this year's three performances of the sacred pageant *America's Witness for Christ*, presented at the Hill Cumorah in upstate New York. This pageant, constantly improved, was first presented there in 1937. It is given yearly by a cast of missionaries and by students from Brigham Young University. There is some evidence that sacred pageants were presented at the Hill Cumorah in the late 1920's.

14 Toronto (Canada) Stake, the three hundredth stake of the Church now functioning, was organized from portions of the Canadian Mission by Elder Mark E. Petersen of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve. Elder William M. Davies was sustained as president with Elders Cecil H. Tayler and Elden C. Olsen as counselors. Wards are Toronto Second, Oshawa, Hamilton, Kitchener, and St. Catharines. Branches are Brantford, Welland, and Galt. Ninety-four percent of the stake's 2303 proposed membership attended the Sunday morning conference session; in the afternoon, the percentage of attendance was ninety-one. The area is rich in early Church history. In 1833 the Prophet Joseph Smith and Elder Sidney Rigdon were in Brantford, Ontario. In 1836 Elder Parley P. Pratt went, in fulfillment of prophecy, to Toronto, where he contacted John Taylor, who later became President of the Church. In 1837 the Prophet Joseph and Elders Rigdon and Thomas B. Marsh visited Toronto.



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BY PRESIDENT
DAVID O. MCKAY



EVER SINCE MAN was given dominion over the world, the inhabitants of the earth have sensed the need of betterment, and leaders have sought to improve conditions. Men have ever been prone, however, to look upon their particular generation as having probably the most difficult problems in history, and the prospects ahead as most discouraging; for example, note the following: ¶ "It is a gloomy moment in history. Not for many years, not in the lifetime of most men who read this, has there been so much grave and deep apprehension. Never has the future seemed so incalculable as at this present time." ¶ That was written over one hundred years ago in *Harper's Weekly*, 1857! In every age of the world's history, thinking people have been dissatisfied with their current social and economic conditions and have sought for remedial changes. ¶ Our present age is no exception. Humanity is passing through one of its most crucial experiences. We are in the midst of a revolution both of thought and mode of life. Beliefs of parents are questioned; old ideals are in the discard. Communism, socialism, totalitarianism are giving birth to new conceptions that strike relentlessly at beliefs and teachings that were accepted not long ago as fundamental and unassailable. ¶ Moral and religious skepticism is too greatly apparent, and political chicanery, fraud, and civic unrighteousness all too common.



DEMOCRACY, AS EXEMPLIFIED in the United States and the British Commonwealth of Nations, has successfully withstood the battling horrors of two world wars, and now after a few years since the end of World War II, the headlines are, almost daily, black with world-shaking threats and counter-threats as crisis follows crisis. ¶ If the world would be at peace, it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his. ¶ There is an example of dictatorship supreme! ¶ In contrast to this, the Lord's plan was to give men their free agency. ¶ A man may act as his conscience dictates so long as he does not infringe upon the rights of others. That is the spirit of true democracy. ¶ There are four fundamental institutions upon which our success and happiness depend: first, the home; second, the church; third, the school; fourth, the government. ¶ The foundation and future of our nation depend upon proper home training. In the home we give to our children their physical life and should give them their spiritual enlightenment. ¶ The church should supplement that training, and instill faith in the hearts of the children who come from those homes. ¶ The main purpose of the school is to develop character, to develop loyalty to the government, loyalty to the home, loyalty to the individual. ¶ It is the duty of the government to protect these three fundamental institutions in the fulfillment of their mission—not to dictate, but to protect and guide. ¶ Peace is not found in selfishness but in striving to help make the world better and happier. ¶ In naming some essentials of a better world, I call attention, first, to the need of having more governments that derive their authority from the consent of the governed. A better world demands a free and educated electorate. However, a better world is dependent not so much upon the kind of government as upon the character of

the men who compose the government. ¶ If we would have a better world, it is evident that hatred, jealousy, envy, and selfishness must be replaced by wholesome, kindly thoughts and emotions. Ideals are stimulants to progress. Without them men would degenerate. Through hope, ideals, and aspirations God inspires men to move upward and onward toward the higher and better life. ¶ Today, the world yearns for peace, the winning of which seems to be more difficult than the winning of war. ¶ No peace, even though temporarily obtained, will be permanent unless it is built upon the solid foundation of eternal principles. ¶ The first of these the Lord gave to Moses on Mount Sinai: "Thou shalt have no other gods before me." (Ex. 20:3.) Consider what that means. When we sincerely accept God as our Father and make him the center of our being, we become conscious of a new aim in life. No longer is the chief end of daily life merely to nourish and to pamper the body as all animals do. Spiritual attainment, not physical indulgence, becomes the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. Divine and eternal as an element in the acquisition of peace is Christ's admonition, "... seek ye first the kingdom of God and his righteousness." (Matt. 6:33.)



OF EQUAL IMPORTANCE is the acceptance of the Son of God as the Savior of mankind. ¶ Those were not mere words of defiance which Peter uttered as he and John stood as prisoners. He proclaimed an eternal truth when he said: "... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) ¶ I like to associate with that word *saved* the power that man gets in this life to rise above his animal instincts and passions, power to overcome or resist social evils that blight men's and women's souls and shuts them out not only from the peace of the world but also from citizenship in the kingdom of God. Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ. ¶ A third essential to our peace of mind and eventually to the peace of nations, is to keep confidence in our fellow men. You say, "How can we keep confidence when men are so corrupt?" I answer that even if two or three, or even a score of men prove themselves dishonest and wicked, we are not justified in losing confidence in all men. Most people are honorable and upright and desirous generally to deal considerately and justly with their fellow men. ¶ Even if the international leaders of a nation or of five nations disavow their Creator, and even deny the Christ who redeemed them, let us remember that ten times that number of nations still profess to believe in God and in individual freedom. ¶ To these principles—faith in God, acceptance of Christ as the Savior of men, confidence in our fellow men—I shall add a fourth fundamental principle and responsibility: the gift of free agency—a gift second in preciousness only to life itself. ¶ To curtail evil, to spread love and peace, brotherly kindness throughout the world is our paramount duty. If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives. ¶ Let us see to it that the social evils now rampant in the world that bring such sorrow and degradation to mankind, that spread sorrow and misery throughout the world, are reduced to a minimum in our own communities.

Question: "In one of our meetings recently the question arose in relation to the following statement in the Doctrine and Covenants, section 20, verses 8 to 10.

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared to the world by them."

"One of the brethren felt that there was an error in this statement because there was no reference in the Book of Mormon to temple ordinances as well as to other things essential to our salvation and the salvation of the dead. Our instructor replied that undoubtedly the fulness of the gospel would be found in that part of the plates which have not yet been translated, but this explanation was not satisfactory to the members of the class. Will you please help us to a better understanding?"

Answer: It is

in order for the members of the class to seek for a better answer. It is rather strange that one would consider that the Lord had stated an untruth when giving this revelation. It is not the Lord who

is at fault, but the fault of those who question this statement. Now should there be in the minds of any member the thought that Joseph Smith had deceived the people by recording something in the name of the Lord which was not in full accord with the facts? Let us take a more careful and prayerful view, and we will discover that there is no error in the revelation but that the Lord declared that which is true.

First of all, let us consider what the Lord means by "a fulness of the gospel." He did not mean to convey the impression that every truth belonging to exaltation in the kingdom of God had been delivered to the Nephites and was recorded in the Book of Mormon, to be delivered to Gentiles and Jews in this

dispensation. Neither would this statement imply that every truth belonging to the celestial kingdom and exaltation therein was to be found within the covers of the Book of Mormon. There are many truths belonging to the exaltation that have not been revealed, nor will they be revealed to man while he is in mortality. We must concede it to be a fact that there are many things related to the exaltation which cannot be received now and do not concern mortal man. These truths were not given to the Nephites; neither can they be given to us in this present day, for they do not in any way apply to the needs of the mortal condition, nor could we comprehend them while we are in mortality. These things belong to the kingdom of God and will be revealed to those who attain to their celestial exaltation. Paul has given us the key to this situation in the following words written to the Corinthian members of the Church:

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

"And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

"How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."¹

It is evident that there are many things that belong to the exaltations which are reserved for immortal glorified souls. The fulness of the gospel then, as expressed in the Doctrine and Covenants, has reference to the principles of salvation by which we attain unto this glory. Therefore the Lord has revealed in the Book of Mormon all that is needful to direct people who are willing to hearken to its precepts, to a fulness of the blessings of the kingdom of God. The Book of Mormon then, does contain all the truths which are essential for Gentiles and Jews or any other people, to prepare them for this glorious exaltation in the celestial kingdom of God.

It is beyond dispute, or should be, that the Book of Mormon teaches that the first principles of the gospel are, faith in God; repentance from sin; baptism for the remission of sins; the gift of the Holy Ghost, obedience to divine law and that man cannot be saved in ignorance of these divine truths. It teaches that "wickedness never was happiness," and that no man

¹2 Cor. 12:2-4.

Your Question

ANSWERED BY
JOSEPH FIELDING SMITH
PRESIDENT OF THE COUNCIL OF THE TWELVE

THE FULNESS OF THE GOSPEL

can be saved without repentance of sin. The Lord said in very definite terms to his disciples:

"... no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."²

In the Book of Mormon we find the clearest statement on the resurrection of the dead ever revealed to man. Let it be remembered that there are some truths made manifest in our sacred covenants, that are not intended for the world. These, naturally, do not appear in the Book of Mormon. The Savior taught his disciples many things which they were not to reveal to the world which belong solely to those who have made their covenants in righteousness. Things of this kind do not appear in the Book of Mormon, or the Bible, or any other published book.

If there is no reference in the Book of Mormon in relation to baptism for the dead, we ask the question why should there be? Is not baptism for the dead exactly the same principle that it is for the living? The answer is naturally "Yes." There was no baptism for the dead until after the resurrection of our Lord. This ordinance for the dead was not performed until Jesus had opened the way. Therefore if there is no mention of baptism for the dead in the Book of Mormon, that does not prove that they, after the resurrection of Jesus, could not, in cases where it was necessary, perform such ordinances, since they had the fulness of the priesthood.

Then we should remember that for some two hundred years after the visitation of the Lord to the Nephite nation, all observed the principles of the gospel. Children under the proper age were not baptized, and we may well believe that in that age of universal righteousness, children who had reached the age of accountability were not neglected.

We may conclude that the statement of the Lord in the Doctrine and Covenants is not violated because baptism after the resurrection of our Lord is just the same ordinance which it was before his resurrection, and as far as the dead are concerned, it is merely an extension to the dead of a principle that has come down through the ages from the beginning.

It is our responsibility to perform all the ordinances essential for the dead, no matter when they lived or

when they died, from the time of Adam down to the present time. We have been taught that this is *our* responsibility and that the Lord in his due time, after we have done all in our power, will make it possible by revelation for the salvation of all the worthy dead through all ages of time. The great work of the millennium will be this labor.

This criticism here raised by a member of the class, has come up for discussion periodically in past years. Can we not put an end to this fruitless and unnecessary discussion? Several years ago President Charles W. Penrose in a general conference of the Church gave expression to the following words:

"Now, some of our brethren have taken up quite a discussion as to the fulness of the everlasting gospel. We are told that the Book of Mormon contains the fulness of the gospel, that those who like to get up a dispute, say that the Book of Mormon does not contain any reference to the work of salvation for the dead, and that there are many other things pertaining to the gospel that are not developed in that book, and yet we are told that the book contains 'the fulness of the everlasting gospel.' Well what is the fulness of the gospel? You read carefully the revelation in regard to the three glories, section 76, in the Doctrine and Covenants, and you find there defined what the gospel is. There God, the Eternal Father, and Jesus Christ, his Son, and the Holy Ghost, are held up as the three Persons in the Trinity—the one God, the Father, the Word, and the Holy Ghost, all three being one God. When people believe in that doctrine and obey the ordinances which are spoken of in the same list of principles, you get the fulness of the gospel for this reason: If you really believe so as to have faith in our Eternal Father and in his Son Jesus Christ, the Redeemer, and will hear him, you will learn all about what is needed to be done for the salvation of the living and redemption of the dead.

"When people believe and repent and are baptized by divine authority, and the Holy Ghost is conferred upon them as a gift, they receive the everlasting gospel. We used to call it, and it is now called in the revelations, the 'gift of the Holy Ghost,' the Holy Spirit that proceeds from the Father through the immensity of space, which guides, directs, enlightens, which is light in and of itself, which is the Spirit of intelligence, the light of truth."³

²3 Nephi 27:19.

³General Conference Report, April 1922, pp. 27-28.



BAPTISM IN ANCIENT ISRAEL

We believe that the gospel with all its principles and ordinances was given to Adam and continued on the earth for a long time before much of it was taken away. Those not of our faith quite frequently ask, "If this is true, why is there not more evidence of it in the Bible?" Then we have to admit that our most substantial information on the subject comes from latter-day revelation. This is not always as convincing to others as it is to us. But there are other evidences of a very interesting nature.

Take for example the ordinance of baptism. It would logically be assumed

that an ordinance such as this, if it were practised, would be referred to somewhere. Let us then go into the records and histories of ancient Israel.

Shortly before the time that Christ began his ministry in the Meridian of Time, there came a man by the name of John the Baptist, who began preaching to the people near the Jordan River. Here, from the *Jewish Encyclopedia*, is what he preached:

"Ye miserable mortals, repent; wash in living streams your entire frame with its burden of sin; lift to heaven your hands in prayer for forgiveness and cure yourselves of impiety by fear of God! This is what John the Baptist preached to the sinners that gathered around him on the Jordan; and herein lies the significance of the bath of every proselyte. He was to be made a new creature." (*Jewish Encyc.* Vol. 2, p. 500.)

John the Baptist had a broad knowledge of the meaning of baptism. It is also reasonable to assume that his forebears knew of it. Referring again to the *Jewish Encyclopedia*:

"According to rabbinical teachings, which dominated even during the existence of the temple, baptism next to circumcision and sacrifice was an absolutely necessary condition to be fulfilled by a proselyte to Judaism." (Vol. 2, p. 400.)

Quoting further from the same reference, an understanding is gained of the purpose of this baptism or "bath" as it was commonly called.

"The baptism of the proselyte has for its purpose his cleansing from the impurity of idolatry, and restoration to the purity of a new-born man. This may be learned in the Talmud (Sotah 126) in regard to Pharaoh's daughter, whose bathing in the Nile is explained by Simon B. Yohai to have been for that purpose. The bathing in the water is to constitute a rebirth, wherefore, the Ger is like a child just born. And he must bathe in the name of God—Leshem Shamayim—that is, assume the yoke of God's kingdom imposed upon him by the one who leads him to baptism or else he is not admitted into Judaism."

To the Latter-day Saint, this has a familiar sound. This is the gospel as it is today. In speaking to a rabbi on the subject of baptism, I was quite surprised to find it is still being practised today on proselytes to Judaism. In order to become a member of the Jewish faith one must undergo a course of instruction, then he is taken to a ritual immersion center where he is baptized by immersion. This baptism has the effect of starting the proselyte off with a clean slate. The main differences between the baptism of modern Judaism and Mormonism is that the Jewish faith does not require baptism of those born in the faith. Some rabbis are baptized by immersion even today. However, in ancient Israel, those born in the faith were also baptized as is shown by this quotation:

"Israel was admitted into the covenant by three things, namely: circumcision, baptism, and sacrifice." (Hastings *Eccles. Hist.* Vol. 2, p. 376.)

From the quoted references there is evidence that baptism in ancient Israel was intended to have the same effect as that of the Latter-day Saint faith today. But how about the reason for this baptism? The *Jewish Encyclopedia* again provides an answer.

"To receive the spirit of God, or to be permitted to stand in the presence of God, man must undergo baptism." (*Jewish Encyc.* Vol. 2, p. 499.)

Another interesting reference which also points out that baptism must be performed by immersion is found in the *Cairo Genizah Document of the Damascus Covenanters*. This group of writings similar to the writings of the Essenes of the Dead Sea area forbids baptism in water insufficient for immersion. (Section 10, verses 11-13.)

Also from the *Dead Sea Scroll Manual of Discipline* we read the following concerning baptism:

"For it is through the spirit of God's true counsel (Continued on page 767)

BY GORDON W. HOAGLAND

CHARLES ANTHON

by Stanley H. B. Kimball
Assistant Professor of History
Southern Illinois University, Alton

In February 1828 Martin Harris showed Charles Anthon, LLD, a copy of some Book of Mormon characters with a translation of some of them. According to Martin Harris, "Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian."¹

We have already discussed various interpretations of this remarkable pronouncement of Anthon's. (See *The Improvement Era*, February 1957, p. 80.) It is now our purpose to go more deeply into the possibility of Charles Anthon or anyone in the Western Hemisphere in 1828 vouching for the correctness of a translation from purportedly Egyptian characters.

There were several scholars to whom Martin Harris could have gone. In 1828 there were five main centers of learning in the USA: Harvard, Yale, Princeton, University of Pennsylvania (or what later was called by that name), and Columbia College (now Columbia University). The chief classical scholars connected with these institutions of learning were: Robinson, Ticknor, Everett, and Bancroft at Harvard; Kingsley and Woolsey at Yale; and Anthon at Columbia. However, Robinson and Woolsey were in Europe in 1828; Ticknor was primarily interested in romance languages; and Everett was in politics after 1826. Of the remaining practising classicists who were in the country during 1828, Anthon was the best known. His famous edition of Lempriere's *Classical Dictionary* was already in its sixth edition by 1827.

Classicists, in the days before the birth of Egyptology and other specialized studies of the ancient world, did not limit themselves strictly to Greek and Roman studies. Their field included most of the other ancient civilizations as well. It is not, therefore, surprising that Harris would have sought out a classicist to judge the characters. Indeed, only this type of scholar could have been expected to have had this special type of training. And so it was that Martin Harris either sought out or was directed to Charles Anthon. That this visit between

Samplings from the volumes available to the American students of Egyptology at the time Martin Harris visited Professor Anthon. This is the type of material with which Professor Anthon may have compared the Book of Mormon characters.



Harris and Anthon took place is too well documented to be discussed here. Francis W. Kirkham has done exhaustive research on this matter and presented it in his *A New Witness for Christ in America*.²

¹Following is an interesting non-Mormon reference to Harris's visit with Anthon: "He [Harris] carried [them] to New York City, where he sought for them the interpretation and biblical scrutiny of such scholars as Hon. Luther Bradis, Dr. Mitchell, Professor Anthon and others." Pomeroy Tucker, *Mormonism, Its Origin, Rise, and Progress* (1867), p. 42. Quoted in Francis W. Kirkham, A

²Pearl of Great Price, Joseph Smith 2:64.

AND THE EGYPTIAN LANGUAGE

Now to examine more closely Anthon's capabilities for having given a favorable report to Harris respecting the characters and their translation. The best source of judging Anthon's knowledge of Egypt in general and the Egyptian language in particular is from his own writings. Fortunately Anthon was very prolific, producing nearly one volume annually during his forty-seven years with Columbia College, 1820-1867. He was "the principal classical bookmaker of his time."³ Unfortunately for us, the vast majority of this output was after February 1828 and therefore not of much help. One very significant book, however, was published in 1825 and went through six or more editions by 1828; in fact, this was the book that established Anthon's reputation as one of the foremost classicists in the USA. The work was the above mentioned *Classical Dictionary*, by J. Lempriere, corrected and improved by Charles Anthon. (See illustration.)

Lempriere was a British classicist of the day and his work long remained a popular English authority on mythology and history. Today Lempriere is not thought very highly of as a scholar, and indeed there were far better classicists than he on the continent, especially in Germany. Lempriere's work was, notwithstanding, very popular. His dictionary had already seen twelve editions in England and four in this country. American scholarship, in those days, came to this country from German scholars like Heyne and Wolf. In fact Anthon was one of the first American scholars to acquire and practise the rigorous and strict discipline of German scholarship, although he never studied in Germany.

Anthon was fully aware of the limitations of Lempriere but was equally conscious of the great respect Lempriere's dictionary had in this country. So that the reading public, however, would be well aware that he had not merely reworked Lempriere, he wrote the following in the preface to the sixth edition of his "corrected and improved" version of Lempriere's work:

New Witness for Christ in America, third edition, enlarged, 3 vols. (Independence, Mo., 1951), vol. 1, p. 161.

This Luther Bradis, 1793-1863, was a diplomat, statesman, and student of languages. He lived in Franklin County, New York, and served in the New York state assembly, 1827-1830. He had relatives in and around Palmyra and on occasion visited them. It is therefore entirely possible that Harris may have consulted with Bradis and that it was Bradis who suggested he talk with Anthon and Mitchell in New York City. The writer has located eleven boxes of the private papers of Luther Bradis and is currently searching them for information relative to early Mormonism.

³John Edwin Sandys, *A History of Classical Scholarship*, (Cambridge, 1908) vol. 3, p. 466.

"In presenting a new edition of Lempriere's dictionary to the notice of the public, the editor feels himself called upon to tender his sincere acknowledgements of the very flattering patronage which has been extended to his labours. The rapid sale of the previous impression has induced him to spare no efforts toward rendering the present volume still more deserving of public patronage, both as regards typographical appearance and the nature of the additions which have been made to the work itself. Not only have all the articles previously altered or added been carefully revised, and, whenever it appeared requisite, materially enlarged, but many of them have also been written anew; and, besides this, important and extensive additions have been still further made to the work. It was stated in the preface to the fifth edition that the whole number of additions which had been appended to the volume amounted to above three thousand: in the present edition they exceed four thousand."

It is clear then, that this book may be legitimately used as a criterion of Anthon's learning and acquaintance with various subjects.

But which of the book's four thousand subjects are we interested in and which have value in determining Anthon's acquaintance with Egyptian? Reading through, his reference to Egypt is most disappointing. It is only a short geographic sketch of the country. However, farther on in the *preface* Anthon states, "The articles on which the most labour has been bestowed are the following: . . . Memnonium . . . Nilus . . . Pyramides . . . Thebae. . . ." Turning to these and other entries in this *Classical Dictionary* we find Anthon referring to the following writers and authorities: Bruce, Davison, Mary Wortley Montagu, Salt Belzoni, Lacroze, Denon, Jablonski, Mannert, and finally Champollion. Anthon writes in reference to Champollion, "This writer, in his elaborate treatise on the Hieroglyphics of Egypt. . . ."⁴ Definite evidence is thus produced that Anthon was familiar with the early works of the greatest student of the Egyptian language of the period, the man upon whose work much of subsequent advance in Egyptology was made. Anthon does not identify the exact title of this book by Champollion, but Champollion had written only one book by 1827 that could have been an "elaborate

⁴*Ibid.*, p. 480.

treatise on the hieroglyphics of Egypt" and that was his famous *Précis du système Hiéroglyphique des Anciens Egyptiens*, Paris, 1824.

In the previous article in *The Improvement Era* on this subject it was suggested that "Among the books Anthon and Mitchill may have been acquainted with were . . . and Champollion's *Précis*. . . ." Also in the same article it was suggested that someday the libraries of Anthon and Mitchill may be found and give some clue as to their owners' acquaintance with the Egyptian language. The writer has been successful in locating Anthon's library. After his death in 1867, Anthon's private library was purchased from his maiden sister by Cornell College,⁵ Ithaca, New York. We also have a good idea what was in his private library. Some years after Anthon's editing of Lempriere's *Dictionary* he felt well enough established to publish his own classical dictionary. In the fourth edition, 1842, of Anthon's *Classical Dictionary* he provided a "List of Works, exclusive of the classics, forming part of the author's private collection, and which have been consulted for the purposes of the present edition." This list included the following works:

Abulfedae Descriptio Aegypti, Arabice et Latine, ed. Michaelis, Gotting, 1776; Champollion, *Précis du Systeme Hiéroglyphique*, 2 vols., Paris, 1824; Henry, *Lettre a Champollion le Jeune*, &c., Paris, 1828; Jablonski *Opuscula*, ed., &c., T. G. Te Water, 4 vols., 1804-13; Kennedy, *Researches into the Origin and Affinity of the Principal Languages of Asia and Europe*, London, 1828; H. Murry, *Historical Account of Discoveries and Travels in Africa*, 2 vols., Edinburgh, 1818; Perizonius, *Origines Babylonicae et Aegyptiacae*, 2 vols., Ludg. Bat. 1711; Prichard, *Analysis of Egyptian Mythology*, London, 1819; Seyfarth, *Rudimenta Hieroglyphics*, Lipsiae, 1826; *Brevis defensio*, &c., Lipsiae, 1827; *Beiträge zur Kenntniss der Litteratur*, &c., *des alten Aegypten*, heft. I, Leipzig, 1826; Witsius, *Aegytiaca*, Basil, 1739.

Anthon listed other volumes relative to Egypt that

⁵Anthon's will bequeathing everything, including his private library, is on file in the New York City Hall of Records, Liber 167, p. 478. Cornell College had just been founded in 1865 and consequently had not been able to build up much of a library. They therefore desired the excellent one of Anthon.

were published after 1828, and in the fourth edition of his dictionary he devotes twenty double column pages to Egypt, including the language. This would indicate that his interest in Egypt was of long duration and that he kept up with the latest developments. It is conceivable that the visit of Martin Harris had something to do with Anthon's continuing study of the language.

The writer has been able to secure on inter-library loan from Cornell several of these books about Egypt. Only two of the volumes could be proved definitely to have been owned by Anthon. Fortunately this was Champollion's two volume *Précis*. (See illustration, p. 708. Note Anthon's signature in upper righthand corner.) Hopefully the books were searched for marginalia, but none were found. Anthon was known to be neat and fastidious and apparently did not mark his books. How interesting it would have been to run across a notation that such and such a page or illustration resembled the strange characters presented to him by an upstate farmer by the name of Harris.

In summation then we know that Martin Harris actually did consult with Charles Anthon, that Charles Anthon was acquainted with the latest discoveries pertaining to the Egyptian language, and specifically that at least a full year prior to the visit by Martin Harris, Anthon had studied the work of Champollion. However, this does not prove that Anthon knew Egyptian, only that he was familiar with its appearance and general structure. Champollion himself was just beginning to "break" the language and could actually translate little more than royal titles and demonstrate the inner relations between the hieroglyphic, hieratic, and demotic systems with Coptic.⁶ His *Grammaire* and *Dictionnaire* appeared much later, in 1836 and 1841 respectively. Therefore not too much weight can be given the statement by Anthon that "the translation was correct, more so than any he had before seen translated from the Egyptian," except that he saw the similarity between the Book of Mormon characters and hieratic or demotic (Continued on page 765)

⁶Champollion's famous *Précis* contained philological results of his discovery, but very little actual translation. Not until after 1827 was he able to do much translating.

My small one mounts her lively broom
With laughter, riding into the night
Between a lad in robber's mask
And one all draped in goblin white.

HALLOWEEN PRANKS

BY JEAN RASEY

Being a tot with small concern
For earthbound ghost or bandit bold,
She acts as witches do who ride
Where moon is red and stars are gold.

Her broomstick makes the street a sky
With rooftops over which to soar.
She sweeps a high and windy path
Collecting treats from door to door.

HOW MUCH DO YOU SEE

BY HENRY H. GRAHAM



A scoutmaster once told me that boys were not ordinarily very sharp observers—a fact which he considered rather unfortunate.

"Some time ago," he said, "I decided to check the powers of observation among a group of lads who were under my leadership. I asked them all sorts of questions about things with which they should have been thoroughly familiar. Not one of them knew how many trees were in their front yard. Only one knew the color of the houses next door to him. Only two out of ten knew the hair color of any other boy in the group. Only three could tell me the name of the big clothing store next to the town's only bank. It was a small town, with a population of fifteen hundred.

"Frankly, I was shocked, and decided to do something about it. The boys did not realize how unobservant they were. So in the future we discussed the importance of close observation at meetings, and each youth promised to 'see' more—to keep his eyes open. I am happy to say that further tests were far more satisfactory. The boys gradually learned to see stationary objects and activities that took place within their range of vision."

Close observation is a wonderfully fine thing. It enables people to get more out of life, to take advantage of their opportunities. God gave us eyes and expects us to use them. Yet so many of us just go around more or less blind.

Some years ago I took a solitary hike over a long-forgotten woodland road in heavy timber country. I walked fully three miles. Upon my return a friend asked me what I saw. And to my consternation I was forced to admit that nothing had registered. I could not recall more than one or two things, both unimportant. I apparently had just walked along with my mind a thousand miles from the scenery through which I went. Yet I knew there must have been interesting objects along the way.

So a few days later I went over the same route again, this time resolving to look around me—to observe the

surroundings, not only for my own enjoyment but also so that I would have something of interest to talk about upon my return. Before, the only benefit I had received from the trip was the exercise.

The second time, however, it was very different. Almost at the start of the journey I spotted a tumble-down old cabin that had not been occupied since pioneer days. It was situated in plain view of the road, and close to it at that, but I had not spotted it before. Examination of the premises revealed a roof caved in by fierce snowslides, some still legible writing on the faded walls of the building, a few pieces of lead and silver ore, a rusted tablespoon and an ax, the handle of which had rotted away completely over the years.

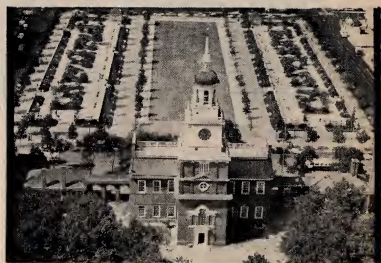
A little farther on, a small spring gurgled from the sandy soil. It was the coldest water I had ever tasted. Someone, perhaps the mining prospector who had occupied the now-decrepit cabin so many years before, had dug out the spring, enlarging it so that he could at that time probably have dipped a full bucket of water. Now it was filled in somewhat with sand.

On my left, as I advanced through the quiet forest, was an entrancing waterfall that gurgled musically over polished stones. Then I spotted a beaver dam above which the water backed up to form a small pond. Keeping very still I saw a beaver and watched him swim around for perhaps half an hour.

Topping a rise in the road, I observed a swarm of bees around a tree, clearly indicating the presence of honey. All around, such wild flowers as lupine and Indian paintbrush grew in profusion. It was a veritable paradise for bees.

The trip rewarded me with many other sights well worth seeing. Yet on the first hike along this same road all of these things had completely escaped me. I had just gone plodding along with unseeing eyes.

In the future I resolved to be more observant at all times and actually see what was around me. Following this practice, I began to enjoy life more and to get more out of it. I can strongly recommend closer observation for everyone.



*What they're
doing to
Freedom's
Face*

BY KELVIN WALLACE COVENTRY



Did you know that freedom's cradle, the Independence Hall district of Philadelphia, is being rocked like never before?

Invading armies of workmen are smashing into homes, tearing down, gouging out, following behind spearheads of growling bulldozers—all under the shadow of the white steeple which crowns the birthplace of our Declaration of Independence and Constitution.

Standing on a newly erupted mountain of earth, we can look northward and already see some of the results of this gigantic face-lifting operation.

A jungle of firetrap buildings has fallen, as if by atomic blast, and been neatly dispatched to oblivion. From this squalor a beautifully landscaped approach, or mall, now serves as a welcome mat to America's most historic mile.

Wafted fragrance from newly planted foliage replaces the former dust-laden, closed-in smell of century-old commercial establishments.

Giant steel balls swing in pendulum fashion against the walls of every nonhistoric building within a three-block area.

"If the buildings aren't tied in with the Philadelphia that Washington and Franklin knew, they go," points out a demolition foreman.

Why this sudden interest in a parcel of land that spawned a "birth certificate" signed by fifty-six traitors to the British king? The interest isn't sudden. But now it's backed up by dollars and action.

Urban blight, Philadelphia's nemesis, is a disease not easily stamped out. Its tentacles almost choked Statehouse Row to death before civic leaders were prodded into action.

In 1942, headed by Judge Edwin O. Lewis, the Independence Hall Association was formed. Through tireless effort this group stimulated the city, state, and the federal government to pump new lifeblood into the area where our founding fathers mutually pledged their "lives, fortunes, and sacred honor" in pursuit of a dream.

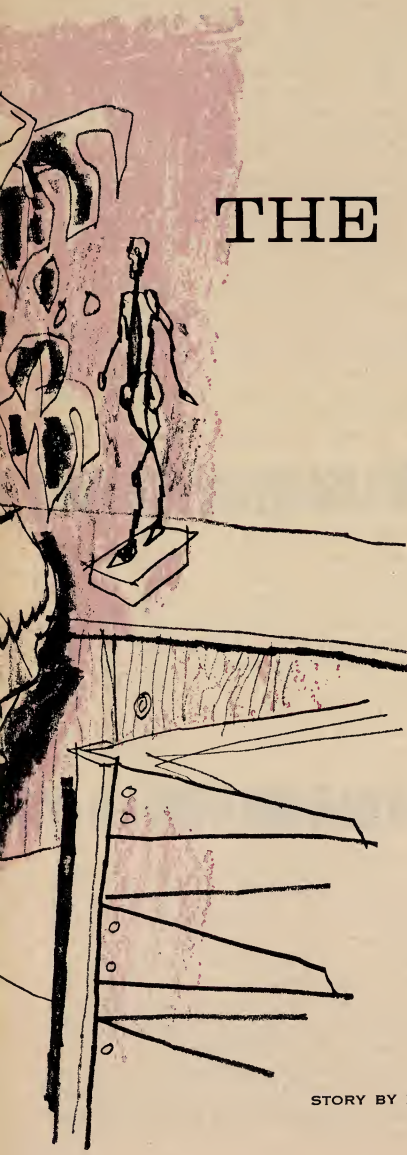
Now we see the \$20,000,000 face-lifting project in full swing. Its avowed purpose is "to substantially restore all historic buildings and features to their appearance in the period 1774-1800."

But where would you start? Wouldn't it be wiser to save money and time by guessing in the restoration? Perhaps with some papier-maché summertime tourist attraction you could, but not when the attraction is the spawning ground for a nation—our nation.

The new look on freedom's face will be authentic. It is as real as researchers can make it. Every branch of science at man's disposal is being called upon to join in this exciting and educational adventure into the American past.

You'll find archeologists burrowing below old buildings to get to the grass roots of colonial America. You'll find the architectural investigator out probing the fabrics of these ancient homes as they crumble before power machines. (Continued on page 736)





WHERE THE HEART IS

Bartley Jensen sat in his air-conditioned office on the thirty-fourth floor and looked out over most of the other buildings. He viewed with satisfaction a project going on nearby. He noted the wrecking equipment, nearly obscured by other buildings, making way for the new edifice he had designed.

He looked around his office with what he felt to be justifiable pride—the intercom box on his desk; the soft carpeting; the finely-grained, real wood paneling covering the walls; and his name neatly lettered on the door.

He jumped guiltily back to the present as the intercom buzzed. He flipped the switch. “Yes?”

The girl answered, “Your wife on line two, Mr. Jensen.”

He picked up the phone. “Yes, Doris?”

“Oh, Bart, I’ve the most wonderful news! Hal and Nellie Peterson are in town and just phoned. They’ll be here tonight.”

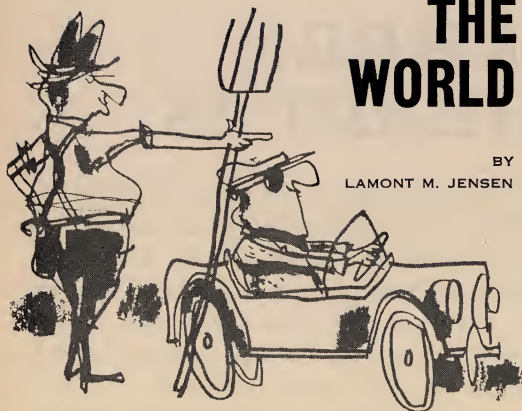
Bartley frowned.

(Continued on page 740)

STORY BY MARVEL S. CROOKSTON

I'LL TELL THE WORLD

BY
LAMONT M. JENSEN



Members of our Church in their varied activities find that a considerable part of their time is taken in "telling the world" in one capacity or another. They may be expounding the scriptures from the pulpit, explaining a Bible lesson to a class of six-year-olds, directing a group of MIA "little theater" actors, or encouraging a quorum of elders to take a turn at the welfare project. In all of these instances, and in innumerable others—in the Church—at home—at work—we are doing that which is basically defined as "communicating." Webster explains it: "the act of interchanging thoughts or information."

Nearly everyone takes for granted that he is able to say what he means, and gives little or no thought to the "art" of communication. *However, in fact, many of the troubles which beset us today, as individuals and as a world community, stem from misunderstanding what others would convey to us.*

To assist us in improving our "communica-

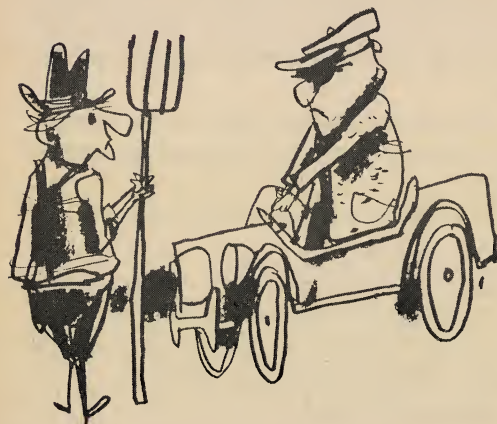
tions" with others we have available, now, a new branch of science, an offshoot of psychology called "general semantics." Since all of us in this Church are potential teachers, missionaries, or group leaders, we will find it to our advantage to consider some of the basic formulas of semantics which show us how and why our habits and forms of "communication" function as they do.

First, let us consider some of the most common semantic "barriers" which hamper us in

getting our ideas across:

1. *The mirage of meanings.* This image leads us astray when we do not pause to realize that the same words can mean different things to different persons. Our missionaries quickly come to recognize this barrier when they encounter the words *saved*, *salvation*, *eternal life*, as used by the various sects and churches. The world just does not understand their meaning as we of the Church do.

In our Sunday School and other classes, we as teachers should also realize the many and varied meanings which can be taken from such



"abstract" words as *faith, repentance, charity*, and the like. Some such words may be defined for the class at the time they are first used. Others have such a multitude of possible meanings that they should be defined or, at least, "identified," each time they are used.

Remember that most words have more than one meaning. Several words strung together in a phrase or a sentence may have a large number of possible meanings. To be sure that your hearer understands, rephrase your statement in different words. When you are the listener, don't look for meanings in the words alone, but in the person who is using them.

2. *The trap of "all."* We fall into this trap when we think we have said all there is to say on a subject when, really, we've said only all we can think of at the moment. Perhaps most of us, at one time or another, have had an experience in this regard similar to that of a YWMA president who arranged with a prominent attorney to be a speaker for a "fireside" talk. She was careful to explain the general subject area which she and the class members wanted the speaker

Remember no verbal description can cover every detail. Words are only labels for a few selected details of the speaker's mental picture of something. When hearing or reading someone else's description of an object, event, or other "reality," or when giving such a description of your own, remember that many particulars are left out. To all such descriptions, mentally attach the ending "etc."

3. *"Groups" and "masses."* In the daily newspapers we read that "..... are against" this or that proposition—that "the don't like" this or that governmental figure—that "*dentists* prefer" this or that mouthwash, toothpaste, or what-have-you. Then there are the long-time prejudices: "Artists are temperamental"—"gentlemen prefer blondes." If we stop to think, we realize that these statements may have any degree of truth from zero to something over fifty percent, yet is it not true that many of us unconsciously accept them as though they were one hundred percent true?

When you see or hear a statement that refers to a group, an organization, or a "mass" of people, remem-

to cover. She gave him the address of the building where the gathering was to assemble and made sure that he had no other interfering appointment on the night of the meeting.

As the young folk gathered for the fireside, there was much anticipation for the popular speaker who was to appear on the evening's program. Soon the time for the meeting arrived—then passed—and no speaker came. The YWMA president began to fidget—and then to fume. Finally, with the aid of a man from the ward, who quickly answered a last minute

ber that the conclusion reached may be that of the average, the "mean," or other statistical sampling, or it may be what someone *thinks* about such a group. In any group there are likely several individuals whose actions or opinions range from mildly to violently contrary to that of the group average. When we deal with people, we are dealing, first of all, with individuals, and we must remember that, as no two objects in reality are exactly identical, so every human being differs from every other human being in a multitude of ways.

request to speak, the evening was saved—at least to a degree.

The following day the woman in charge talked to the attorney who had just arrived in town from a two-day trip to another city. After explaining what had happened, the reason for the difficulty was soon apparent. She had specified the day of the week on which the talk was to be given, but not the date of the month. The attorney had understood that she meant the week following—she thought he understood that she had meant this week—and both had thought they had "all" of the information which the other was trying to convey.

4. *All or nothing.* This manner of thinking ignores the middle of the road—it contends that everything is either black or white and that the in between "gray area" is of no consequence.

Whenever you find a statement or an idea involving contraries, especially if they are extreme, examine the middle ground between them. Do not assume that there is no middle ground, or that the "gray area" is unworthy of your consideration.

5. *"Tunnel vision" thinking.* In this mental tunnel we can see one and only one way of doing a thing. It seems obvious to us that, since a certain thing has always been done a (Continued on page 734)



Shakespeare in Early Utah

BY
DR. LELAND H. MONSON
WEBER COLLEGE
OGDEN, UTAH



Since "the extent of the reading and performance of Shakespeare's plays is commonly regarded throughout the English-speaking world as one of the most reliable of touchstones for measuring cultural development," a study of the precise nature of the experience Utah Pioneers had with his dramas (1847-1900) and of their effect on society should be rewarding. Certainly, such a study will extend our knowledge of this facet of Utah culture. This article, therefore, will be concerned primarily with Utah pioneer experiences with Shakespearean performances in the Salt Lake Theater and in cities in other parts of the state.

Interest in Shakespeare during the pioneer period stems directly from England and from Nauvoo, Illinois, where, especially in England, men and women had had a superabundance of experience with his plays.

"The majority of the citizens [writes Tullidge] in 1851-1852 were fresh from a land of theatres. . . . There were those in Salt Lake City who had seen Macready; some who had seen John and Charles Kemble, their sister Sarah Siddons, and Edmund Kean on the stage in their native land. The majority of the English people in the valley at that period were from Yorkshire, London, Birmingham, Manchester, Leeds, and Edinburgh, where the common people for generations have been accustomed to go to the theatre and to philharmonic concerts, to see the best acting and to hear the divinest singing, at a few pence, to the galleries. Such a community could not possibly have gotten along without their theatre, nor been content with their isolation without something to awaken pleasurable reminiscences of the intellectual culture and dramatic art of their native land." (Tullidge, *History of Salt Lake City*, p. 737.)

Interest in Shakespeare in the first half of the nine-

teenth century in England was national in scope. Macready toured the provinces nearly every year of the second quarter of the nineteenth century. The records show that in Birmingham, Macready presented fourteen Shakespearean plays between 1826 and 1850. His productions were confined to the four major tragedies: *King Lear* (once), *Othello* (four times), *Macbeth* (four times), and *Hamlet* (five times). From 1834 to 1850 in Liverpool he presented eleven Shakespearean productions, representing four different plays: *Julius Caesar* (once), the *Merchant of Venice* (once), *Othello* (twice); and *Macbeth* (seven times). This list, although incomplete, contains ten tragedies and one comedy. Edinburgh also had many performances between 1809 and 1850. These productions represented twenty-one different plays including comedies, historical plays, and tragedies. And these we must remember are the cities that contributed heavily to the Mormon migration to Nauvoo, Illinois, and to the West.

It is easily understandable, then, that Mormon pioneers with such a cultural background would call for the Shakespearean theater. That they did call for such productions is clearly revealed in a survey of writings concerning the importance of the theater and in an account of the many performances between 1862, when the Salt Lake Theater was finished, and 1900.

Utah pioneers looked to the drama for instruction. One of their number, sensing keenly the educational value of good theatricals, wrote: "that the stage is a great factor in our modern civilization for the education of the people, no reading, reflecting person would attempt to deny." (John S. Lindsay, *The Mormons and the Theatre*, p. 174.) And Brigham Young fostered the drama among these people as a nursery of principle and of honor, calling their attention to the fact that

"Upon the stage of a theatre can be represented,

evil and its consequences, good and its happy results and rewards, the weakness and follies of men, the magnanimity of virtue, and the greatness of truth." (*Journal of Discourses*, IX, 243.)

Furthermore, two anonymous writers, both impressed with the educative value of the theater, noted that it was a more impressive way of inculcating moral sentiments than any other means separated from amusement. (*Deseret News* April 1, 1869, and January 6, 1879, and November 5, 1886.) The pioneers seem to have been aware that it was not only from the pulpit or the lecturer's platform that the greatest social lessons are taught, but from the stage itself.

The extent of Shakespearean performances makes it clear that these pioneers recognized the spiritual value which was inherent in Shakespeare's plays. The pioneers enjoyed all three of the conventional types of Shakespeare's plays—comedies, histories, and tragedies—but they showed a preference for the tragedies.

The following nine comedies were presented in the Salt Lake Theater between April 9, 1863, and May, 1897: *Measure for Measure* (once), *A Comedy of Errors* (twice), *Twelfth Night* (twice), *Much Ado about Nothing* (five times), *Merry Wives of Windsor* (six times), *As You Like It* (eleven times), *The Taming of the Shrew* and its adaptation, *Katherine and Petruchio* (thirteen times), and *The Merchant of Venice* (eighteen times). These nine different comedies were staged for a total of fifty-nine performances, but contrary to the practice with the tragedies and the histories, not one of them was ever presented by a local stock company without the assistance of a visiting star. Seventeen performances of comedies were presented between 1860 and 1869, fourteen between 1870 and 1879, eleven between 1880 and 1889, and seventeen between 1890 and 1899. These productions indicate that comedies were popular during every



decade and that such catastrophes as the Civil War and a depression did not materially alter the number of performances. The slowest decade for productions, as in the case of histories and tragedies, was during the depression period of the 1880's.

The history plays, except for *Richard III*, were not so popular in Salt Lake City as were his comedies and his tragedies. There were thirty-three presentations of five plays, *King John* (four times), *Henry V* (twice), *Henry IV Part I* (seven times), *Henry VIII* (once), and *Richard III* (nineteen times.) Twelve productions were staged in the first decade, 1862 to 1869; thirteen in the following decade; none in the depression period, 1880 to 1889; and eight during the closing decade of the century.

Tragedies were not favored by Brigham Young, who urged his people not to follow the world in its liking for the tragic, saying:

"I do not wish murder and all its horrors and the villainy leading to it portrayed before our women and children; I do not want the child to carry home with it the fear of the fagot, the sword, the pistol, or the dagger, and suffer in the night from frightful dreams. I want such plays performed as will make the spectators feel well." (*Journal of Discourses*, IX, 245.)

In spite of his appeal, however, the tragedies of Shakespeare were more interesting to the Utah pioneers than the comedies and histories, figures for a total of 121 performances of the following six tragedies took place in the Salt Lake Theater: *King Lear* (three times), *Julius Caesar* (ten times), *Othello* (nineteen times), *Romeo and Juliet* (twenty-six times), *Macbeth* (twenty-nine times), and *Hamlet* (thirty-four times). This is twenty-nine more performances than those of the nine comedies and five histories combined.

The number of productions of Shakespeare's plays

compared with productions of Dion Boucicault's, a playwright who met with much favor in the Salt Lake Theater, is shown by the fact that twelve of Shakespeare's plays were performed sixty-seven times in the first decade of the Salt Lake Theater, while nine of Boucicault's plays received forty-nine productions. This indicates that there were thirty-nine percent more productions of Shakespeare's plays than of Boucicault's.

The extent of Shakespeare's influence is also evident when we compare the number of his plays produced in the Salt Lake Theater with the number of other popular dramas. During the first decade *The Charcoal Burner* was presented nine times; *The Pride of the Market*, three; *Virginius*, four; *Damon and Pythias*, ten; *Pizarro*, eight; *Richelieu*, ten; *Uncle Tom's Cabin*, seven; *The Forty Thieves*, six; *Aladdin*, ten; and *Under the Gas Light*, thirteen. From 1862 to 1871 inclusive, *The Merchant of Venice*, *Richard III*, *Hamlet*, and *Macbeth* were presented eight, nine, thirteen, and eleven times in the order named. 'Shakespeare was, perhaps, the most popular playwright of the period. (Lindsay, *op. cit.*, p. 176.) Representations of his individual plays rank well with productions of the most popular non-Shakespearean plays. Over thirteen percent of all full-length productions in the Salt Lake Theater for this first decade were Shakespearean.

Moreover, the number of productions of Shakespeare from 1862 to 1880 in Salt Lake City and in Denver, Colorado, indicates greater interest in the former city than in the latter. In 1880 Denver had sixty-six percent more population than Salt Lake City (Salt Lake City, 20,768, and Denver 35,629); yet for this period there were 133 productions of fourteen of Shakespeare's plays in Salt Lake City and eighty-five productions of ten plays in Denver. (Dean C. Nichols, *Pioneer Theatre of Denver, Colorado*, pp. 332-333.) The pioneers of Utah had an opportunity to witness



fifty-six percent more productions of Shakespeare than did the pioneers of Denver. As a matter of fact, the first presentation of a Shakespearean play in the Rockies was in Salt Lake City.

Attendance at these numerous Salt Lake Theater performances of Shakespeare's plays also shows the extent of his influence on this pioneer culture. Throughout the nineteenth century the pioneers of Utah loved Shakespeare as good theater, for the plays were well attended. The reviews in the *Deseret News* and the *Salt Lake Tribune* frequently contain general statements concerning the size of the audience that attended a production. For example, the *News* reported a "good house" on August 18, 1863; a "magnificent house" on February 5, 1875; a "crowded house" on April 24, 1877; and a "magnificent house," on March 1, 1886. Such comments are not uncommon. On one occasion when *Julius Caesar* was presented, the house was filled, even though competing with a presentation of *Tannhäuser* in the Tabernacle. By and large, the reviews indicate that attendance at the plays was good. Attendance records for the first decade (1862 to 1872), the period for which figures are available, show, however, that the average attendance at the comedies was less than at non-Shakespearean plays and Shakespearean tragedies. Attendance at productions of comedies averaged 750 (this includes several matinee performances) compared with 855 for all others, or seven percent less. These figures concerning the size of audiences in a playhouse seating fifteen hundred are significant, in that Salt Lake City during this time was a small city (20,768 in 1880, 44,843 in 1890, and 53,324 in 1900).

Though productions of Shakespeare's plays in Utah outside of Salt Lake City were few in comparison (one to five) with those in the Salt Lake Theater, a sufficient number were presented to merit consideration, especially in Ogden. On the other hand, the outlying

settlements were not without this influence, for Salt Lake Theater performances were seen by visitors from all sections of the state during the general and auxiliary conferences of the Church of Jesus Christ of Latter-day Saints. The pioneers came in large numbers, particularly to the general conferences. John S. Lindsay pointed out that as early as 1863 the manager of the Salt Lake Theater looked forward to the October conference for increased patronage:

"During the summer of 1863, the interior decorations of the theatre were completed and preparations were made for opening the season of '63 and '64—a little in advance of the October conference, which always brings the people in even from the remotest settlements, and consequently makes a great harvest for the theatre." (*Op. cit.*, p. 33.)

Over the years a regular attendant at the Salt Lake Theater during the week of general conference could have witnessed five productions of *Macbeth*, two of *The Merchant of Venice*, two of *Richard III*, six of *Hamlet*, four of *Othello*, three of *Julius Caesar*, and one performance each of *The Taming of the Shrew*, *Katherine and Petruchio*, *As You Like It*, *Romeo and Juliet*, and *Much Ado About Nothing*.

And it was not church meetings alone that brought people from remote settlements into the church center. Salt Lake City was also a commercial hub of the state, which attracted people from distant towns. Very likely many of these visitors attended Shakespearean plays.

To bring people to Salt Lake City for theater productions on occasions when they were not there for business and church activities, the management advertised in local papers in Provo and Ogden and arranged for special theatrical excursions to Salt Lake City. The papers on rare occasions mention that Ogden citizens were in attendance at the Salt Lake Theater.

Salt Lake City not (Continued on page 763)



Stranger In The

"This country is glorious, Dan, what was all that about burning sands and desert waste? Trying to talk me out of marrying you?"

Neva's green eyes consumed the dense pines, the age-sculptured trunks, the gray-green spiked boughs. She settled down in the car and breathed deep of the pungent fragrance.

"Red Sands bears no resemblance to this," Dan Wells' tone was solicitous. "So don't build up your hopes after I've spent months preparing you for the worst. To me it's home, with a charm found nowhere else—a kind of weathered beauty. But viewed by a coddled girl, raised on a Wilmette estate, it's bound to be a little rugged."

"I'll probably survive," she patted his arm in an outward gesture of reassurance. His words brought a pang of homesickness. She remembered her mother,



Land

BY JOAN TINGEY ESSIG

too filled with tears to speak, her father, pressuring to the last to buy Dan's change of mind, to set him up in practice, if they would not go west to the Navajo Indian Reservation.

"But I want you to do more than survive, Neva," Dan intruded upon her nostalgia. "I want you to love it as I do. Not only the country, but most of all, the people." Neva recalled Dan's pictures of Navajos: herding sheep, riding horses, weaving, dancing. As people they had no reality; she could not

comprehend such frugal existence. Strangers in face, dress, abode, there was no common ground to which she could fasten. She too loved to dance, but not at a Squaw Dance, on bare ground to throbbing drums and weird chants; dancing was for gleaming ball-rooms. She loved to ride, not galloping bareback, save for a homespun saddle blanket, across shadeless sand, but through winding green parkways with Dan.

Dan had tasted of her life and taken to it naturally. Given a little time, she told herself, he would give up

this stubborn dedication. Then they would return to Wilmette. Dan was not a man to be forced by the ultimatum of choosing between her and the Navajos. Time would make the ultimatum unnecessary. He must be allowed to feel he had changed his own mind.

Receiving no response, Dan glanced at Neva and sensed that her thoughts were of home. His lifelong goals were conceived and built on love; they must not be allowed destruction by this new love for the silent woman beside him.

Actually he wondered if the longing to become a doctor had ever had a beginning. It seemed to have hung dormant inside him until his tenth year, when it burst forth in an oath of devotion to his friend Zon Nez, who lay writhing and sweating with pains in his stomach. Dan had run the torrid three miles from the Nez's summer hogan back to his own home at Window Rock to phone the reservation hospital. The doctor scoffed at the immature voice, "On their diet of smoked bread and watered stew, I'm surprised all these Navajos don't have stomach-aches." He couldn't possibly drive way out to a hogan, the waiting room was cluttered with sick Indians. "If you want him looked at, bring him in yourself," he chopped off the conversation with a decisive thud.

Frantic, the boy raced to his father's government office, explaining between gasps for breath. Mr. Wells, in the Indian Service, had spent his life among the Navajos, never hesitating when one was in need; and the urgency in his son's face told him there was need now for haste. But haste was impeded by the rough, winding, wagon trail of a road. By the time they arrived, Hosteen and Florence Nez had laid Zon on soft twigs outside the hogan, for should he die inside, the hogan would become *Chindee*, inhabited by spirits, no longer fit for human dwelling.

Dan hugged his friend to him in the vain attempt to keep him in life. It was then he vowed through convulsive sobs that someday he'd come back to the reservation as a doctor—a doctor who cares. His determination never wavered, instead it heightened, spurred by enlightenment in medical school that his friend's death had been utterly useless—appendicitis, so simple when caught in time. Even now after all these years it both irked and pained him to think of it. A wasted, abortive life, the only child of Holsteen and Florence. But the dead boy had remained a bond of love between the Nezes and himself. They now lived at Red Sands; it would be good to see them again. He wished only that his father were still alive.

The long years of medical school and internship were behind him. He had come back to The People, The *Dineh*, as they called themselves. "Navajo" was

the white man's name for them. *Dineh*, The People, spoke from the generations of proud, rangy wanderers. The world about their reservation had constantly changed, skyscrapers had risen into the air, been torn down, and risen again. The shadows of the two-winged plane, which flitted across the desert had changed to whistling, sleek jet profiles. And sometimes, when unheard of things were taking place on Yucca Flats, a new and frightening voice would speak to them from the heavens and shake their hogans threateningly; still they would not change. They were content in their mud hogans, the women in their bright, silver-adorned velvet blouses and billowing skirts, the men in their tight levis, home-tanned moccasins, and tall, uncreased black hats.

He glanced momentarily from the gutted dirt road. Already the pines had dwindled, leaving only low, gnarled spruce. Soon these would give way to the barrenness of scant rabbit brush or isolated yucca, tall and straight, yet pliant enough to yield to frenzied sandstorms and thus to survive. The Navajos were like that—tall, straight, yielding to the elements. They had survived, even flourished, becoming the largest of the Indian nations. Good reason then, to carry themselves so proudly.

In the distance he spotted a lonely hogan and close by, the important circular corral of upright sticks lashed together by shreds of cast off clothing—here resided the family's precious herd of sheep. Gently he touched Neva's arm and pointed toward the hogan.

Her eyes followed his direction, "It's unbelievable! What holds them up?"

"Logs stacked in the shape of a hexagon. The thick mud covering smooths it into a circle. It's sturdy enough, a little crowded by our standards for such prolific dwellers, but cozy."

"It's fantastic to see, but to live in—" apprehension marred her pretty face. "You said our residence at the new hospital wasn't completed yet; the home this Navajo woman is letting us use, it isn't like that?"

"No," Dan smiled reassuringly. "There is a hogan in back that the Nezes will be living in. But we'll be in the small house they built of sandstone. Of course there won't be any water or electricity." Her pensive expression remained, pricking him uneasily. "Maybe I should have insisted on coming out alone until everything was ready. It's going to be terribly lonely for you. I'll be gone most of the day."

"I'll keep busy. Until I master the culinary arts, it will probably take me from sun up till sundown just to get your dinner ready—maybe longer with a coal stove." She winced at the thought.

Controlled by knowing (Continued on page 732)

1946, "ALL TIME HIGH" 2,300,000 MARRIAGES . . . 610,000 DIVORCES . . . 4 TO 1. 1920-1945, 34,000,000 MARRIAGES
 6,000,000 DIVORCES . . . 6 TO 1.
 DIVORCES PER 1000 POPULATION IN 1949 . . . 5.4 TO 1

If young people think our divorce rate is high this may add to their willingness to accept divorce as the usual or expected thing



Misinterpreted

DIVORCE

Statistics

BY GLENN M. VERNON



Latter-day Saints in particular, and Americans in general, are a record-keeping people. In the Church we are constantly concerning ourselves with such things as attendance records, tithing records, and ward teaching records. In the nation we pay frequent attention to such records as income tax records, production records, unemployment records, and sports records. We were recently engaged in what is probably the largest record-taking process in the world—the 1960 US Census. Since we are frequently evaluated, by ourselves as well as others, from these records, it would seem to be important to keep the record as accurately as possible, and then also to interpret our records in a manner so that we can properly understand what they say about us. We are all aware of the fact that this goal of accuracy is, at times at least, not completely realized, and that when this happens someone generally suffers.

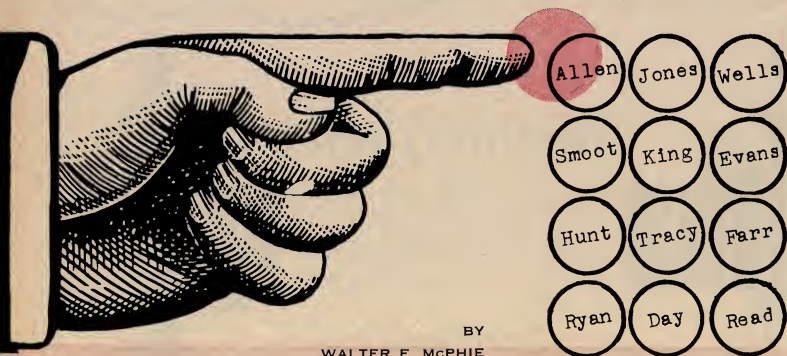
One type of record to which we in America pay frequent attention is our divorce record. Since widespread recognition is given to the influence which the family exerts in so many different aspects of life, it is not surprising that attention is also given to the frequency with which marriages terminate in the

divorce court. These records are widely known, and we are, accordingly, widely judged from these records. Available evidence, however, indicates that these records are extensively misinterpreted! If this is true, then, who suffers? We do!

Let's look at our divorce records and the interpretations thereof, to see why this is so.

"One out of every three Detroit marriages ends in the divorce court" a recent issue of a major Detroit newspaper said, and then went on to indicate a national average of "one in four." This "one in four" comparison is a familiar one to anyone who has read much about divorce today. It is often quoted from the pulpit and in discussion groups. It even shows up in more scholarly publications such as the widely used college textbook in "Social Problems" which states that "currently one marriage out of each four that are contracted ends in divorce." Likewise, a popular text for college courses in "Courtship and Marriage" portrays the current divorce pattern with a picture of four couples in wedding clothes, one of which has a big "X" through it, which suggests that one out of every four couples who get married terminates their marriage in divorce. (Continued on page 750)

"How Carefully Do We Select



BY
WALTER E. McPHIE

Who has more important responsibilities than the Church executive who must discover and select teachers of the gospel? The real importance of the task is far too often overlooked. The person who selects teachers *inherits the responsibility for the influence those teachers have on the lives of their students!*

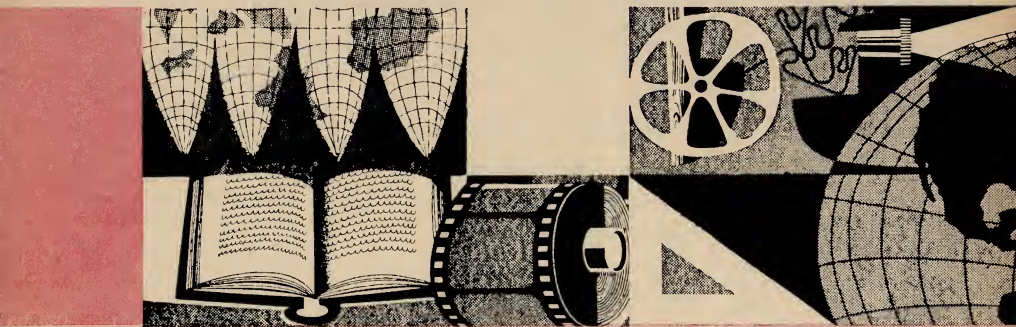
The true importance of teacher procurement is seen best, perhaps, if one really understands why teachers are needed in the Church organization. When the time came for God to send his children to earth for a new and necessary kind of experience, two plans were considered. One, which was rejected, embodied the use of force, but guaranteed that all of the Father's children would pass the test and would be returned to him. The second, which was accepted and is the plan under which we now live, suggested no use of force. Rather, man was to be guided, persuaded, led, and otherwise assisted in achieving his purpose here on earth. He was to be *taught* as a free agent, a manner fitting for a true child of God. Thus, the very plan of salvation itself was one of *learning*—learning what man must know if he is to regain the presence of his Father in heaven. With this understood, the magnitude of the responsibility inherent in the task of discovering and selecting people who are qualified

to teach comes into full view.

An example or two may help to put the above ideas into proper perspective. A superintendent of a public school district is faced with a problem. He has a vacancy in his staff for which he has been unable to find a qualified teacher. As the first day of school approaches, he hires a virtually unknown applicant and is relieved of the pressure of the moment. It is discovered later that the new teacher is sub-standard. He does not prepare well; his teaching is punctuated with error; there is a complete lack of interest and motivation. What are the possible results? More than likely the students in his class will be unprepared in some way for future life. They may not have an adequate background in spelling, arithmetic, or any number of other kinds of essential preparedness.

Now, for the purpose of extending the example, look at a similar situation which exists in a Church setting. An executive in the Sunday School (or Primary, or the Mutual Improvement Associations, or priesthood, etc.) is faced with a problem of filling a vacancy in his staff. He goes over a well-worn list, ready to accept anyone who will agree to the position. If a new family is moving into the ward, the executive is likely to arrive at the house before the furniture does. With little or no knowledge of the new mem-

Teachers For God's Children?"



ber's background, his testimony (or lack of it), his attitudes, or his abilities, he is quickly invited to fill the vacancy. The executive justifies his actions on the basis that if he does not move swiftly some other ward leader will. The fact that this is very often true only serves to point out the importance of taking a much closer look at the possible results which may occur from such procedures.

What may happen? In a sweeping generalization it may be said that if the new teacher happens to be sub-standard, he may in fact thwart the very purpose for which he was asked to serve. In the public school example, the seriousness of the situation was seen in the possible unpreparedness of the students to meet certain problems in life. In the Sunday School situation, however, there is a real possibility that the students involved may not be prepared to meet the problem of *eternity*: they may be unprepared to find their way back to their Father in heaven.

To some readers, the suggestion that a poor, sub-standard teacher in the Church may be responsible for the failure of some students to regain the presence of God is a little harsh—if not absurd. But is it? If only meager preparation goes into lesson planning, if the lesson is prepared on the way to Church or during the opening exercises (or not at all), what are the

possibilities that the students might learn to dislike the class? What are the chances that some of the students might develop, from their dislike of the class, a distaste for going to Church itself? And, if this happens, what may follow? A negatively impressed student may refuse to go to Church, or he may continue to go out of a sense of duty—even though he would rather not. In the first case the effects are obvious since divorcing oneself from Church attendance certainly weakens one's chances of meriting a return to the Father's presence. The second choice of action is a better one, perhaps, but not much less dangerous. Even though a student continues to go to Church, if he is possessed with a negative attitude, he will look at his experiences negatively. It will take many extremely good teachers to overcome the original impressions.

Not all of the possible harmful effects arising from poor teaching can be categorized as attitudes. Some well-meaning teachers have their own private interpretations of the gospel and are eager to promote these ideas wherever possible. Moreover, some teachers in the Church are only superficially strong. Their testimonies have given way to doubts and uncertainties, and they seem to gain satisfaction from transferring these weaknesses to others. Still others are "good

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

teachers" in the classroom, but teach far stronger negative sermons through their actions in everyday life.

"The same subject taught by two different teachers may scarcely be recognizable as the same subject—so great is the variety of individual color, personal bias, and point of view—and so potent a factor are the personality and personal life of the teacher." (Richard L. Evans, "The Spoken Word," *The Improvement Era*, 46:662, November 1943.)

The executive who makes snap judgments in acquiring his teaching staff and then comforts himself through thinking that all goes well because he has placed a copy of the manual course in his teachers' hands may be ignoring the facts—and, in so doing, may actually put the eternal lives of the students involved in jeopardy.

Admitting, then, that poor teaching can have disastrous effects on the lives of students, natural questions arise from those people who are charged with the responsibility of discovering and selecting teachers: "What should we do? What can we do?" It is unlikely that any one encompassing answer could be given to these questions that would be equally satisfying to all concerned. It is hoped, however, that the following suggestions will prove to be helpful.

Executives who are involved in teacher procurement should: (a) know the characteristics of good potential teachers, (b) seize every opportunity to build the prestige, dignity, and worth of good teachers, and (c) encourage and promote the teacher training program.

Not all characteristics of good teachers are overt and easily discerned, but some do lend themselves to discovery. President David O. McKay has listed five characteristics which are essential to good teaching and which seem to be important in this consideration. (David O. McKay, "To the Teacher," *The Improvement Era*, 58:557-58, August 1955.)

(1) A good teacher will have an "implicit faith in the gospel of Jesus Christ and a sincere desire to serve God." Without a testimony of the truth, teachers form dangerous leaders of the seeking minds of the Church. Discerning whether or not a prospective teacher has a testimony can rarely be done quickly or

on a spur-of-the-moment basis. Through interviews, careful observations of response to assignments, and investigation, however, an executive can determine the depth of a testimony with much accuracy.

(2) A good teacher will have "unfeigned love for children." People who receive love reciprocate, and such an atmosphere is extremely conducive to learning the gospel. Such love implies honor and justice in all interactions. Here, again, no hurried-up appointment will reveal this characteristic. Time consuming observations appear to be the main avenue open for discerning this desirable trait.

(3) A good teacher is one who manifests "thorough preparation. The successful teacher studies the child, as well as the lesson."

Substitute teaching assignments, other assignments, recommendations from previous Church associates, and similar means may be employed to determine the value a prospective teacher places on preparation.

(4) Cheerfulness is another characteristic of a good teacher, "not forced, but natural cheerfulness, springing spontaneously from the soul." This characteristic can be discovered more quickly, perhaps, than any of the others. In a very short time, through interaction with the person being considered, a cheerful or sour countenance becomes

apparent.

(5) President McKay would want a teacher of the gospel to possess the "power to act nobly." How a potential teacher acts outside of the classroom cannot be determined immediately. Time taken to make inquiries, to read recommendations, and to observe carefully, however, will pay high dividends and possibly may help avoid a real catastrophe. Imagine the effect upon the minds of students who discover that their teacher, with whom they often identify closely, is immoral, dishonest, or blasphemous when not in a church environment!

Hector Lee has proposed a decalogue for teachers which might serve well as an appendage to the above suggestions. (Hector Lee, "Ten Commandments for Teachers," *Adult Education Bulletin*, April 1941, as quoted in *The Improvement Era*, 44:559, October 1941.) Though the article in which it appears was written nearly twenty (Continued on page 746)

TREE IN A DESERT LAND

BY MAUDE RUBIN

On this wind-scrawled page of desert sand

One poplar

Stands like an exclamation point to show

The climax of a tale of flashing flood

Whose water licked its way through cotton
snow

To release one downy seed

To sunshine,

Life and growth.

The Era of Youth

OCTOBER 1960

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor

this
issue

WAYS

TO

S P E A K

F O R

Y O U R S E L F

SPEAK FOR YOURSELF

by Marion D. Hanks

"Language most shows a man; speak, that I may see thee."—Ben Jonson

The man who said, "Monkeys very sensibly refrain from speech" was humorously pointing up one of the most important and distinctive attributes of man—his ability to communicate through language, through words. He was also emphasizing the great blessing and grave responsibility of possessing such an attribute, and that some of us could make better use of it!"

"That's for sure," says a young person. "Sometimes I think that animals *are* smarter than people by not talking. Every time I open my mouth I seem to get into difficulty!"

Many of us don't know how to express ourselves effectively. But we can learn, and almost everyone understands how vital it is to our success and happiness that we *do* learn how to convey our thoughts clearly and correctly and convincingly.

Said Joseph Conrad, "Give me the right word and the accent, and I will move the world." True, most of us are not anxious (or likely) to "move the world." We simply want to be able to speak with confidence and understandability. A good place to begin is to appreciate the *importance* of what we say and how we say it.

During World War II three Latter-day Saint boys serving in the Navy were invited for dinner in the home of a friendly family whose own son was overseas. As was their custom, the hostess served an alcoholic cocktail before dinner. One of the young men was confused and afraid to offend and hesitantly reached out for the glass. The second seemed insulted at the invitation (though the family knew nothing about the boys or their religious convictions) and indignantly refused the drink, embarrassing the lady. The third young man smiled warmly, graciously thanked her, and quietly explained that none of them used alcohol. During the course of the evening, *one* of the three was invited to teach the interested and responsive family the story of the gospel. It takes little imagination to guess which of them had this privilege.

Think of the power of words! With words we can bless or curse, criticize or praise, teach truth or falsehood. We can crush, sting, entice to evil, plant foul thoughts and unwholesome stories—or we can use words to inspire, encourage, show sympathy and compassion, share happiness. Words can be used for gossip, arousing a mob, injuring a good name—or to calm and comfort, counsel, teach faith, reprove, cry repentance. We can say yes, or no. We can mock and sneer, treat holy things lightly, "make man an offender for a word"—or we can worship and pray and forgive. With words we speak to our Heavenly Father and testify of his goodness and his love.

Words, then, are instruments. Their effect is determined by how, in what spirit, and for what purpose we use them.

To speak for oneself, with knowledge, using good judgment, knowing when to be silent; to leave unsaid the wrong thing at the tempting moment; to fit our conduct with our words—these are vital human opportunities; and there is something more. *We must be genuine.* Words may convey a message to the mind; sincerity sends a message to the heart.

We will probably never know how many parents have been brought to faith, how many schoolmates, neighbors, friends have come into the Church, how many servicemen have been baptized, because young Latter-day Saints knew enough about the gospel and had faith and courage enough to teach it and live it. What a marvelous harvest would occur if every young person in the Church were to learn the gospel and *speak for himself!*

In school, at work, at play, how important it is to be able to communicate clearly and live convincingly.

So,

In school, with your friends,

in seminary and committee meetings and the speech contest,

on your feet in testimony meeting and on your knees in your room,

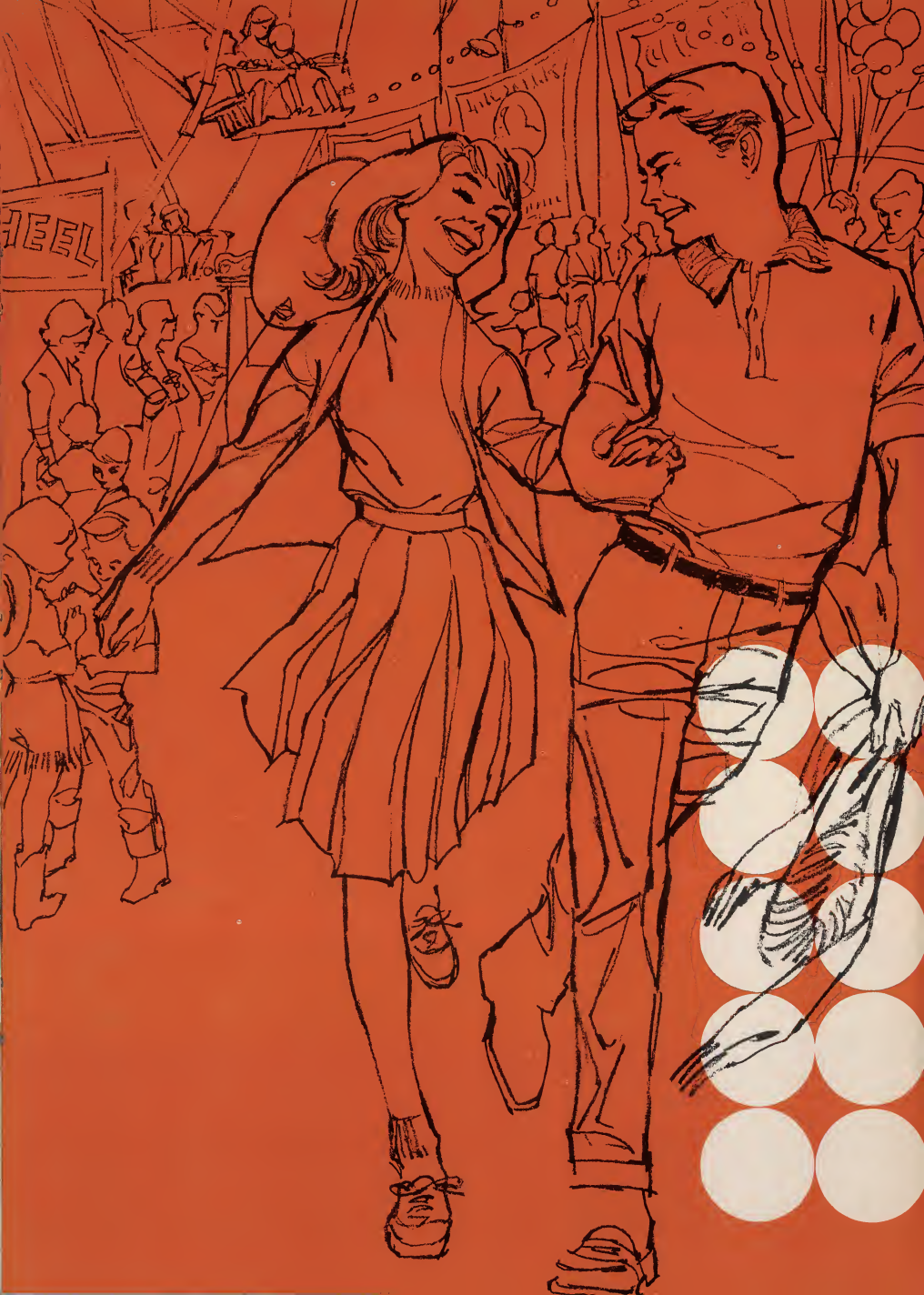
to the elderly and the sick and the suffering, the lonely and frightened,

to your parents and family,

to the student who cheats or talks of it,

to your employer,

SPEAK FOR YOURSELF!





WHAT'S YOUR TELEPHONE IQ

1. You're doing your homework over the telephone, and Dad needs to make a call, so you:

- a. glare at Dad and go on with your lessons
- b. explain the situation to your friend and call back
- c. do homework by yourself

2. A friend is visiting and another one telephones "just to talk," so you:

- a. settle down for a gabfest on the phone
- b. greet phoning friend warmly and ask if you could return the call later
- c. have someone in the family tell phone caller you can't come

3. You are crazy over a certain someone and have a hankering to hear his or her voice, so you:

- a. dial the number and hang up when he or she answers
- b. call up and say, "What are you doing?"
- c. stifle the urge by reading a book

6. Someone calls and says "guess who this is" so you:

- a. hang up
- b. mimic operator by saying "This is not a working number"
- c. ask what the prizes are for getting the right answer

7. Someone on the party line is using the phone and you want to make a call, so you:

- a. tell them you have to call a doctor
- b. keep picking up the receiver and sighing
- c. wait a reasonable length of time and then try again

8. You've made a call and when someone says "hello" you ask:

- a. "who is this?"
- b. "is Jane (or whoever) at home?"
- c. "may I please speak with Jane?"

Round up the crowd at your house and TEST YOUR TELEPHONE TACTICS

4. Someone calls for a family member not at home, so you:

- a. tell the caller they're not home and hang up
- b. identify yourself and ask to take a message
- c. tell him to call back

9. The phone call has gone on past a reasonable time limit and there seems to be no quitting point, so you say:

- a. "I've gotta go now."
- b. "goodness, I didn't realize I'd kept you so long."
- c. "the 'war department' around here is bristling . . . let's quit talking!"

5. You and your family are having trouble over the use of the phone, so you:

- a. demand your own phone now that you are a teen with so many calls
- b. operate on a first-come-gets-to-keep-it premise
- c. invest in a timer and agree on a time limit per call for all

10. You've been invited on a date, or to a party, and you have accepted then you say:

- a. "thank you so very much for calling. Will I hear from you again about final details or should we make it definite now?"
- b. "I'll be seeing you."
- c. launch off onto a lengthy conversation about something else.

isn't hovering around a hundred your party line goes dead!

ANSWERS: 1-c; 2-b; 3-c; 4-b; 5-c; 6-c; 7-c; 8-c; 9-b; 10-a. Score 10 points for each correct answer. And if your score

LOOK WHO'S TALKING

WHAT DO I SAY?

by Arthur S. Anderson

"Mom, what shall I talk on?"

"Not 'talk on,' dear; talk about," comes the reply from the kitchen. But who cares about the Queen's English when it's Saturday night, and you don't even have a *subject* for the two and a half-minute talk you have to give Sunday morning.

The subject is almost always the hardest part; once this is decided, the rest of the job is relatively easy. A talk that is composed without a title or a clearly defined objective will likely end up where it started—nowhere. So to make better talks, choose better talk topics. And to choose better topics, follow these three basic rules:

Rule Number One: Choose a subject on which you have a sincere conviction.

Not long ago one of the nation's leading salesmen spoke to a group of young men who had decided to make selling their life's work. He passed on to them this important piece of information: "Sincerity is the most priceless tool of salesmanship. With it a man can do wonders; without it, no man can be a real success."

So make this Rule No. 1: Choose a subject on which you have a sincere conviction through your own experience, study, or through vicarious experiences of others.

Rule Number Two: Choose a subject that is of real interest or importance to the audience you intend to address.

Ask yourself these questions about your audience:



HOW DO I SAY IT?

by Dr. Keith M. Engar

If you're nervous when you stand up before a congregation to give a talk, congratulations and welcome to the human race. Millions share your feelings. Some people even brag about it although they're really making a trite play for sympathy. Just accept the fact that a bit of nervousness before a talk is par for the discourse. If you are prepared, if you believe in what you're saying and want to convince others, then your nervousness

will disappear when you get into your talk.

And do get right into it. When your turn has come, walk right to the pulpit and take a firm stance with weight evenly placed on both feet. Save the swaying for the dance floor. Stand erect and look right at the people to whom you're speaking. Include all the congregation as you talk by directing your glance first at one group, then another, until all have felt your penetrating gaze.

If you feel the urge to illustrate a point with a gesture, by all means do so, but avoid artificial movements. No one will shoot you if you grip the

1. How old will the members of the audience be?
2. Will they be male, female, or both?
3. What common interest will the group have: religion, sports, scouting, fashions, marriage, etc?
4. What subjects will be discussed in other talks before and after mine?

Rule Number Three: Decide in advance what action you want your audience to take as a result of your talk and keep this in mind when you choose your subject.

Now here is one last suggestion: Get some 3" x 5" index cards and start a personal file on talk subjects. Next time you hear someone talk on a subject on which you have an educated opinion, background, or sincere conviction, jot down some notes and write them on a card for your storage list.

Here are a few thought starters to help you begin your talk topic file:

1. *What does it mean to "love your neighbor as yourself?"* (based on your experience in helping others)
2. *Does smoking preserve your free agency?* (the effect of smoking on freedom to choose friends, activities, etc.)
3. *"No man is an island . . ."* (comparing the necessity of teamwork in athletics with teamwork at home, with friends)
4. *Would you like to swing on a star?* (telling how a goal helped you achieve something worthwhile)
5. *"Steady as she goes . . ."* (views on going steady)
6. *The Hidden Persuaders.* (giving reasons why it is wise to chart your own course and follow it)
7. *Your money's worth—* (on working on Sunday or the value of money measured by the way it is acquired)
8. *"My brother's keeper"* (how "the gang" kept a friend from making a serious error)

This is just a start, with opportunities unlimited for sincere and effective talks. Start a collection now of your personal talk topics and never again be caught saying, "Mom, what shall I talk on?"

edges of the pulpit with your hands, but remember that when you converse with friends, you use your whole body to emphasize what you're saying. If you possibly can, use the same style when giving a talk. In our twentieth century era of p.a. systems and mikes, you can duplicate the conversational style nicely. Speak distinctly, though, or not even the mike can save you.

Use only the words you need to give life to your own eloquence. Affected speech is worse than your own, natural, sloppy style, but since good speech habits are more important today than ever,

you'd better dig out a few cogent (look that up) words to enlarge your vocabulary.

When you've finished your talk, go directly to your seat, and don't ham it up by turning to your neighbor to let everyone in the congregation know how glad you are it's over. Everyone on the stand, including you, should act reverently from start to finish of the meeting.

There are two words which sum up all we've said: be honest. If you're honest, you'll be effective, and the Church needs effective speakers. We're counting on you to set the pace.



"Thanks just the same, but, no thanks!" A phrase often easier read than said—depending, of course, on the taunts of the crowd and the strength of your will power in a moment of temptation.

Whether it's an invitation to take a beer "just this once," park on Lonely Lane, or break the Sabbath day, a teen must say "no" gracefully and still make it stick. This is a trick the sooner learned the better used.

The time to decide anything is not at the moment of crisis, really. You may succeed in only raising a gulp in your throat when a good firm refusal is just what's needed.

A "no" in any other language may be just as meaningful, but learning to say it in more words than one is a trick teens would do well to master. A wise phrase lightly uttered can ease the tension of teasing. A ready answer can stall further temptation. A bit of wit can shift the

HOW TO SAY



DISCREETLY . . EFFECTIVELY

by Elaine Cannon

mood. And your point has been gained without insult or offense.

A holier-than-thou approach not only is unbecoming and uncalled for but usually adds fuel to a crackling blaze—makes the crowd more determined than ever to break down smug defenses.

Your basic reasons for refusal should be well-grounded. You should know WHY you don't want to smoke, drink, park, go steady, go slumming, or cheat.

Your refusal should be based on a firm personal conviction arrived at by study, an understanding of gospel principles, observance of the lives of others, self-analysis, and prayer for guidance.

In other words, don't lean your case on "my mother says I can't" or "my Church says 'no.'" Know for yourself, and answer for yourself, and the results will be far better. And don't listen to the foolish suggestion that everyone is doing it. The fact is that *not* everyone is doing it. No one with good sense is.

THE QUESTION: Let's go steady should we?

SOME ANSWERS: Listen, Billy Boy, I can't even bake a cherry pie . . . let's go get a pizza instead . . . I'm too young to be buried alive . . . you deserve a better fate than this . . . think it over carefully in the harsh light of day . . . do we have any witnesses for an agreement of this kind? . . . I didn't know you were an isolationist . . . climbing Mt. Everest would be smarter . . . could we make it "steadily?" . . . I like you too well to tie you down . . . comparison makes the heart grow fonder, y'know . . . its' against my word of wisdom . . . would we have a joint checking account? . .

THE QUESTION: How about a beer (or cigaret)?

SOME ANSWERS: I'm in training for the Russian Ballet . . . I'm in training . . . against my principles . . . Me? . . . I like raw oysters better . . . you want I should be sick right here? . . . no, thanks, allergies you know . . . thanks, but I like SEEING my friends . . . but I'd break out in a rash . . . I talk plainer this way . . . I must be in the wrong pew . . . I was born thirty years too late . . . may I have a soda pop instead? . . . I get the same effect inhaling exhaust. . .

THE QUESTION: Let's head for Lonely Lane, hm?

SOME ANSWERS: Have you ever had scarlet fever? . . . you must have me confused with somebody else . . . croquet, anyone? . . . what's the matter, are you too tired to drive, anymore? . . . let's go make fudge at my house . . . say, did you hear the one about the beatnik who? . . . it's getting late and my Mom will be waiting . . . say, did you know my dad was a jui jitsu expert? . . . but I turn into a pumpkin at midnight . . . I make a better sparring partner . . . that's off-limits for me . . . is the food good there? . . . let's think of something more original . . . but I still have a Sunday School lesson to prepare . . . parking turns me purple, and my dress is yellow . . . I can't stand clashing colors . . . when it's time to park, it's past my bedtime . . . but I'm so thirsty . . . I've seen the place and view is ghastly . . . I never go there with boys in blue (or whatever color) ties . . .

THE QUESTION: Aw come on, it's fun to go slumming.

SOME ANSWERS: It's fun to go parachute jumping, too, and maybe smarter . . . who writes your material these days . . . my horoscope advises against it . . . but how would I explain it in my diary? . . . let's go raid my fridge instead . . . who wants ptomaine poisoning just before Thanksgiving? . . . I'm strictly the Waldorf type, myself . . . let's drop in on the nearest psychiatrist first . . . Tiddly-winks, anyone? . . . let's street dance, instead . . . and I was having such a wonderful time . . . who let in that ill wind . . . so what else is new . . . only if I can go home and get my mink first. . .

*Monkeys see and monkeys do,
But they can't talk—
Now what about you?*

"Hi, Judy, would you like to go to the school dance with me?" . . . "Oh Tom, I'd love to." . . . "Sweet Judy, I'll pick you up at eight." . . . "Thanks Tom, see you Friday." . . . These words won't go down in history, nor do they sound like a Summit Conference conversation, but they did get Tom a date, and so they served their purpose. The wonderful, awakening teen years are sometimes made a trifle terrifying because we have the feeling that our mouths have been exactly measured to fit our feet. To overcome this terror there are certain conversational helps that can make us feel comfortable, natural, and relaxed whether we are asking for a date, accepting one, giving or receiving a compliment, or trying out our thoughts on grownups.

For instance, a boy can help himself by coming to the point quickly rather than asking somewhat wasseling questions such as: "Are you busy?" "What are you doing Friday?" "Are you going to the dance?" Do let the girl know that you are anxious to have her as your date; don't give her the third degree, and don't be a poor sport if she turns you down.

WHAT DID YOU SAY? *by Bobette Johnson*

A girl can help by accepting graciously with a quick "Thank you" or "I'd love to." She can let a boy down gracefully with "I'm sorry, but I'm busy" or "I already have a date. But thanks for asking me."

In every conversation the key to being at ease is to mean what you say, keep your speech direct and simple and your mind and tongue working together.

For example: to compliment, one can say, "Your dress is lovely" or "You look wonderful." Simple words, indeed, but much better than trying for Hollywood phrases which by their very nature and use sound insincere. A compliment is best accepted by a simple "Thank you" and a modest smile.

To introduce someone, simplicity is again the key, and a "Mary, this is Tom" and "How do you do, Mary" are hard to improve on. If you try to be truly interested in others your introductions will be warm, sincere, and effective.

Talking to adults is not difficult if you sometimes remember to listen. A sentence like "How was your vacation?" or "What made you decide to be a lawyer?" will start an adult on a conversation that will take a considerable load off your tongue, and in the process turn your guest and at ease. Besides, you might even learn something. Again, genuine interest is the key.

Emerson said that what you are speaks so loudly I cannot hear what you say, but we all know that what we say can sometimes make a wonderful difference. Give us encouragement!

CONVERSATION PIECE

Talk about . . . books, movies, TV, major league games, and the newest sports car on the block, fashions, trips, Dave Brubeck's latest hit; . . . the past (Remember the Prom last year?) . . . the present (Isn't this food the greatest?) . . . the future (Making any plans for vacation next year?) even the weather!

But if you want to make your conversation pleasant, memorable, even impressive; if you want to strike a responsive note with most anybody at all, old or young, male or female, but especially with **SOMEBODY**, talk about **THEM** (Aren't you the one who . . . toured Yellowstone by bicycle last summer? . . . rated raves in the talent assembly?)

Good talk, the **YOU** approach, is what makes the difference between two people exchanging pleasantries as they wait at the bus stop and friends.

Given nothing more than names to go on, you can always talk about **US**. (Well, should we fill in the blanks? I'm a senior and like shish-kabob,

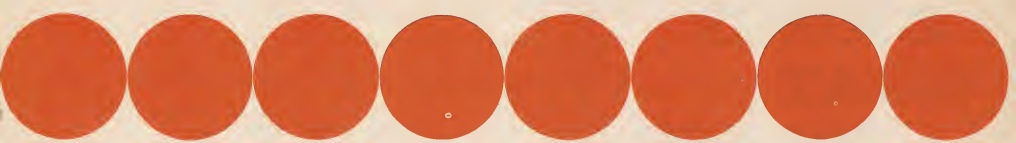
Sinatra, and walking in the rain. Now tell me about you . . .)

Second rung up the conversational ladder takes you into the exciting realm of ideas. Now you are really **TALKING!** Some new ones to consider.

WATCH FOR . . . frozen milk concentrate . . . a new hummable hit "Our Language of Love," in the mood of "Three Penny Opera" and by the same composer. . . . Plastrons—not a bandage or building material but a popover bib to be worn on top of dresses. First cousin to a "weskit."

TASTE TREAT . . . Spaghetti Balalaika which mix-matches Russian-Italian cookery in one wonderful dish now wowing continental travelers. Russian sauce combines bacon bits, oil onion, and tomato pieces, and literally gobs of paprika (can you stand it?).

PARTY LINE . . . Ginger Wood, Parley's Stake, Salt Lake City, and Pam Thomas, Santa Ana Stake, California grace the cover and telephone tactics page, respectively, posing with their party lines in operation.



I'D LIKE TO KNOW

QUESTION: When some people pray they say "thou" and "thee," while others do not. Is it important to use such language?

ANSWER: When we pray, we talk to our Heavenly Father. He is much more interested in our hearts than in our words, of course, and will accept the humble, honest prayers of his children in whatever language. In reverence before the holiness of the Lord, however, because he is our eternal, all-wise Father, because we sense our limitations and his majesty, we are counseled to use the formal language of prayer, "thou," "thee," and "thine."

QUESTION: How can a person acquire a good vocabulary?

ANSWER: Read! Read widely, read observantly, with deep interest in words and the way they are used. Mark the words you do not fully understand, consider how they are used, then look them up

immediately in a good dictionary. Read them again in their context, now knowing their meaning. Use them, when they can be properly used in normal expression. Do not use them to impress or confuse, to "show off."

A good way to learn words is to trace their origin, or learn their parts. For instance, the word **HOODLUM** is a result of a newspaper misprint. A newspaperman writing about a rowdy named **MULDOON** reversed the letters of his name to describe him. He called him a **NOODLUM**. A printer mistook the letter **N** for the letter **H** and the word was printed **HOODLUM**.

A fascinating way to develop vocabulary is to study a word in connection with its family tree. For instance, when you see a word containing the root **DIC** or **DICT**, you can be fairly sure that part of its meaning has to do with speaking, since that is what the root means in Latin. **PREDICT** means to speak about a thing before it happens. **CONTRADICT** means to speak against, or oppose. Other words like **DICTION**, **DICTIONARY**, **DICTATOR**, **VERDICT**, etc., are related.

ZOUNDS WHAT SOUNDS



Gravel Gus . . .

Now it is most offensive
To talk to Gravel Gus,
He ought to go "Ahem, ahem"
And clear his throat for us.



Slurring Sue

She's better known as "mpfttphph"—
Her name is Slurring Sue,
And mumbo-jumbo you must know
To dig her talk, it's true.

How are

your sound effects? When last

seen, were your friends running the other

way with their fingers plugged in their ears? Next

time you're chatting in the malt shop, shouting at the

game, whispering while dancing, or reporting at the

youth meet . . . next time you open your mouth at all,

compare your sound effects with the static created

by these typical teen offenders. Work

to make your voice pleasing not

freezing.



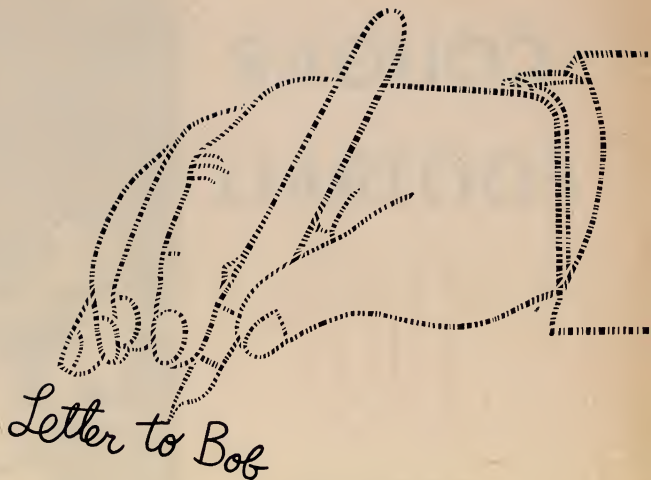
Boisterous Bud

Oh, Boisterous Bud puts on a show
Each time he says a word.
He shouts and guffaws openmouthed
The grimmest thing we've heard.



Arpeggio Ann

Arpeggio Ann squeals up and down
In major 'n minor keys
Her shrill ejaculations greet
Most everyone she sees.



Julie, a shy, attractive girl nearing her twenties, sat silently across from me. The YWMIA president had suggested that she talk to me about a personal problem. In the silence of the moment, I allowed her to gather her thoughts. Finally she raised her eyes to mine and spoke, pleadingly: "Bishop, will you help my boy friend?"

"I'll do what I can, Julie. What seems to be the trouble?"

"He's only been in the Navy a short time, and I received a letter from him the other day telling me that he was ashamed of himself. It seems he went out with some boys to have a good time. He got into bad company, drank with them, and associated with girls who do not live our standards. I don't know how seriously involved he became."

Her voice stopped and I could see that she was trying to contain herself. Finally she continued: "Bob's a good person. He's been active in the Church all his life. Every Sunday you would find him in priesthood meeting and in the evening at Sacrament service. His morals and conduct have been unquestioned."

"I have always been shy and unsure of myself until I met Bob. He helped me become active in our ward. Now I am working towards the time when we can be married in the temple. I feel so strong and

secure when I am with him. I don't know what I'd do if I lost his love and companionship. I'm frightened, Bishop Wilson. I don't know what to say to him in my letters. Can you help me?"

In her eyes I could see tears forming. My heart went out to her. I knew just how serious this problem could be.

"Julie," I spoke, "your problem is real and very serious. Our boys join the service, leave home for the first time, and face great moral dangers. What do you think I could do, Julie, that would help Bob and you?"

"Bishop, you always say such inspiring things to us, could you write some of these things to Bob the next time you write?"

"That's not asking too much, Julie. Even though we are at a disadvantage by being separated and have to rely upon the words of a letter, I'll do and say whatever I can to help Bob."

"Remember, Julie, he is faced with great temptations every day he is away. The only companionship he has of you now is his recollection of your past association and the letters you write. Write to him often. Every day if you have the time. Keep before him the great goals you are both working towards."

I went on to explain in detail some of the many things she could tell him in her letters.

After considerable (Continued on page 761)

BY MONTE C. SCOVILLE BISHOP OF THE KEARNS 14TH WARD

COUGAR FOOTBALL

10th

YEAR OF BROADCASTS

PLAY BY PLAY BY

DEAN BENNETT



1960 BYU SCHEDULE

DATE	OPPONENT	BDCST. TIME
Sept. 16	vs. Calif. Poly.	8:15 PM
Sept. 23	at San Jose St.	7:45 PM
Oct. 1	at Colo. State U.	7:45 PM
Oct. 7	at Univ. of Utah	8:15 PM
Oct. 15	vs. Arizona St. U.	1:15 PM
Oct. 22	at Univ. of Montana	1:15 PM
Oct. 29	at Utah State U.	1:15 PM
Nov. 5	vs. U. of New Mexico	1:15 PM
Nov. 12	at U. of Denver	1:15 PM
Nov. 19	vs. U. of Wyoming	1:15 PM



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Stranger in the Land

(Continued from page 724)

hands, the car bounced from the narrow gravel road into two weaving ruts, following them into the desert like a train clinging to its tracks. Occasionally the wheels whirled as they spewed through drifts of red sand, heaved in long fingers by the omnipresent wind: the mischievous, temperamental wind: one time dancing, whistling; other times raging, roaring, pushing, and bending everything to its will; then in the next instant soft and whispering, like today, gently fanning, bringing relief from scorched air and burning sands.

Finally the car shuddered to a stop. Neva clambered out, feeling jarred to the bone. Meticulously she brushed at the dust on her white linen suit, but only succeeded in streaking it.

"This is it, Neva, our first home."

She looked around, too heartsick to speak. True, it wasn't a hogan, and it was stone, but it looked so crude, the rocks jutting out in all sizes. The doors and windows were set noticeably crooked and even the walls weren't straight, like the little crooked house in nursery rhyme books. The plainness of the boxy house was exaggerated by utterly barren surroundings, not a tree in sight, not so much as a blade of grass. A clothesline drooped in back, and beyond that the red domed hogan with a small circular sheep corral beside it. Nothing else looking the least bit human marred the blue sky or the red earth in all directions as far as she could see.

"Let's say hello to the Nezes. I want you to meet Florence. She's a fine person." He took her hand, eagerly pulling her along, not noticing how her thin heels submerged with each step. She felt clumsy, ridiculous, and hot stumbling along. She certainly did not feel like meeting any of his old friends. Dan pushed back the sheepskin and stepped through the low doorway. Neva followed, with mounting irritation.

After the brilliance of the desert, Neva at first could see nothing except the small circle of light through the roof. A sudden sense of unreality possessed her, of having fallen into a dark abyss and finding it inhabited

by invisible, strange-speaking creatures. She heard Dan's voice, soft and guttural, but she could not understand a word he said. A woman's voice broke in intermittently. It had never occurred to her that Dan spoke Navajo, she felt piqued at not being told. Now she could see his outline. She took his hand, securing herself, reminding him of her presence. He drew her to him, speaking so she could understand. "I'm sorry, Darling, I didn't mean to leave you out. Florence, this is my wife, Neva." The Navajo woman moved closer and touched Neva's hand in a brief Navajo greeting.

Should our lives be extended to a thousand years, still we may live and learn. Every vicissitude we pass through is necessary for experience and example, and for preparation to enjoy that reward which is for the faithful. Discourses of Brigham Young, p. 345.

"Dan has told me so much about you, Mrs. Nez. It's very kind of you to let us use your house." She could see the woman now. Baked by the hot dry sun, her face was browned and furrowed like the earth. Her dark eyes glistened astride a prominent nose. Her thick black hair was drawn up in a large chongo at the back and wrapped with yards of dusty white yarn. A smudged, green velvet blouse sacked over a wrinkled, sun-faded, orange velvet skirt.

"We are only happy to have Dan back again." She glowed in admiration. "Since I lost my own son, he has become one to me."

A sudden convulsive coughing drew their attention to a prostrate figure on the sheepskinned floor. Dan dropping quickly to one knee, grasped the thin trembling hand that wavered toward him from under a faded blanket, and spoke softly to the old man in his native tongue.

Neva felt queasy, not used to the sight of illness. The face was emaciated, the eyes seeming to bulge from the hollow, flaccid skin, dotted and streaked with black paint. His thick jet hair was shaggily drawn up by a soiled band. Strown close to

him was a curious assortment of feathers, shells, rocks, and several nondescript items.

The coughing seizure left him breathing in huge, raspy gasps. Dan continued to clasp his hand, to smile, to speak soothingly. Finally the old man closed his eyes and rested. They left quietly.

At a discreet distance Neva broke the silence. "Why that black paint on his face? And those queer things around him?"

"They held a sing and that was part of the medicine man's ritual to help make him better. Hosteen Nez is in the last throes of tuberculosis." Dan's expression was pained.

"Tuberculosis! But she let us walk right in by him."

"With their sporadic education, I don't expect them to know all the intricacies of disease. But with the advantages you were born into, I do expect a little tolerance. After all the white people brought tuberculosis to the Indian, not the other way around." The severity of his tone heightened Neva's anger.

"Dan, you've got to insist that we pay rent for the house, I won't be obligated to them. I don't understand the way they live."

Dan was disappointed; in spite of the months of trying to prepare Neva, of imparting understanding, he had failed dismally. She viewed his people like some bigoted tourists who stare and babble as though the Navajos possessed no feeling. Deprived of more violent ways of saving pride and displaying scorn for the white man's lack of understanding, the Navajos reverted to silence, revealing only an impassive face to strangers.

Never could an outsider know that in their hogans, away from rude, peering white eyes, was the devoted, loving Navajo, protective and close of family and clan, quick to laugh at homemade jokes, patient, accepting what life offers. Sharing with each other to the bottom of the flour sack, to the last spark of a warm fire. To live, love, and die on their own land among their own people, asking and expecting nothing more. The friendships, untainted by selfish motives, he had found nowhere else. The lack of a little soap and water, the lack of a conventional home and a broad education seemed trivial in comparison.

(To be continued)



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I'll Tell the World

(Continued from page 717)

certain way, that is the best way to do it.

To prevent or to remedy "tunnel vision" in our thinking, follow these rules: Anything that is obvious should be suspected. Obviousness exists not in things, but in our way of thinking and feeling about such things. We stay in the "tunnel" unless we break our rigid habit of thinking or feeling. Whenever you

see only one way of doing something, that is the time to look hardest for another way.

6. *Short circuit thinking.* This "short circuit" is built into us, to be used in time of emergencies. If we see something falling toward us, we are able to jump out of the way or take other necessary action without actually thinking about what we should do. This unthinking reaction is appropriate only in an emergency; however, unfortunately, all of us occasionally see emergencies where they don't actually exist. This is

especially likely to happen when we are under pressure.

Many examples might be cited to illustrate this point. It happens so often that a slang expression has been applied to it: "blowing your top." A teacher with an unruly class may allow the distraction to build up a pressure within her, until some incident causes this "blowing the top" or reacting without thinking. We may be talking to or working with someone who is under pressure at home, at work, or elsewhere and who suddenly takes offense at something we say or do for no apparent reason.

By being aware of the possibility of reacting in this way in such situations you can sometimes guard yourself against it. The practice of "counting ten" is a good one, for it may allow us a chance to think and to reconsider our actions.

Knowledge of this reaction can best be used by those attempting to communicate with others who are under heavy pressure. We may be able to forestall the reaction by approaching the person properly. If you remember that you, yourself, can react without thinking in some situations, you will find it easier to allow for such reactions in others.

7. *The trap of "is."* You may fall into this trap and never realize it. You may hear the result of such a fall if you listen to the comments of two different groups who are discussing a lecture they have just attended. The members of one group may say: "He is the best speaker I've heard for a long time. You can certainly tell he is smart, just to listen to him. His plan is the only one that will work!" Then we move over to the other group and eavesdrop: "Of all the nonsense I've ever heard! He is the worst speaker we've ever had here." "If they follow his ideas we'd all go to the dogs. It is the poorest plan you can imagine."

Remember that both groups are talking about the same thing. They are expressing their judgments as definite facts which ought to be obvious to anyone. Their statements are not, however, statements about the lecture or the man, but about the speaker's reaction to them. When you hear someone make a positive statement in this way, mentally substitute for "is" the words "seems to me to be."

So much for the most common

Fretfulness . . . and thoughtfulness

RICHARD L. EVANS



Some recent weeks ago the Choir recalled some meaningful music from Mendelssohn's *Elijah*, from which today we would take a scriptural text, with words that run along these lines: "The harvest now is over, the summer days are gone."¹ There are times when all of us become acutely aware of the swift passing of the seasons, and of the days and hours as they seem exceedingly short. Being so absorbed in daily details, it is sometimes difficult to keep a sense of direction. "To know where you are is a good thing," said a sentence recently read: But "It is as important and perhaps more so, to know where you are going."² But this also we would add: It is also a good thing to know why. There has to be purpose to make things meaningful. The idle and aimless motions, time-passing without a sense of purpose, give a listlessness to life. And if we had a word to suggest today it would be "thoughtfulness"—thoughtfulness in pausing to consider the point and purpose of all we do. A sentence from Thomas Hood suggests an attitude at least occasionally becoming: "Stand shadowless," he said, "like silence, listening."³—listening, thinking, a little away from the rush and the routine—a little time taken for the quieting of the spirit, for the slowing of the pulse, for reflection, for some serenity; a little freedom from the fevered pace, a little time for appraising the purpose. We often wonder. We often worry. We sometimes spend some sleepless hours. We turn things over in our minds, with anxious anxiety. But *fretfulness* is no substitute for *thoughtfulness*—the thoughtfulness that quiets the spirit—that ponders, that prays, that thoughtfully appraises, and that doesn't let itself get lost in routine, in the trivia of daily detail. Life is a search, and the importance of the search should not be lost sight of in the swiftly passing seasons. And we would plead for the slowing of the pace that moves too fast to absorb the meaning of the passing scenes. We would plead for prayerful pausing, for thoughtfulness, for more awareness of the ultimate aim, before the harvest is over, before the summer days are gone.

¹See Jeremiah, 8:20.

²Quarterly magazine, Rotary International in Great Britain, November 1959.

³Thomas Hood, *Ode, Autumn*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 31, 1960. Copyright 1960.

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semantic barriers. Now, if we would really improve ourselves, we should learn, and develop within us, four positive traits—the keys which will OPEN the door to effective communication. They are:

- O. Order
- P. Precision
- E. Empathy
- N. Nobility

Let us consider each, briefly:

Order. For effective communication we should order our thoughts, plan our presentation of them, choose in advance our method, then follow through step-by-step. The simplicity which comes with order is easier for our listeners to grasp than a hodgepodge of ideas which tumble over one another, helter-skelter.

Precision. Precision is the polish which makes our ideas shine. When each thought in the presentation sparkles like a jewel, it is easy for the audience to grasp the meaning we intend. Precision does not imply a curt, clipped manner, but only a mental separation of the wheat from the chaff before we present our message.

Empathy. This may be a new word to many of you and deserves more explanation. Empathy goes further than sympathy—it is more than just “trying to see the other fellow’s point of view.” In psychology, empathy is “the imaginative projection of one’s own consciousness into another being.” It requires that we learn about the other person’s background, ideals, aspirations, and personality. It also requires sympathy, charity, tolerance, and a love toward our fellow men, if it is truly to succeed in improving our understanding, and our social-intellectual relationships. When we undertake this study of other people to improve our mutual understanding, we find that, once again, we are following an admonition from the Lord, “. . . seek learning even by study and also by faith. . . . Of things both in heaven and in the earth. . . the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—.” (D&C 88:118, 79.)

Nobility. The preparation for effective communication, which we have described, is worth the effort only if we use it to convey noble

thoughts, uplifting thoughts—to disseminate information which may improve the world and help our fellow men. If we thus demonstrate nobility of character, our listeners will believe in us, and be more ready to listen to us.

These, then, are four traits which OPEN the door of communication. There remains but one admonition which should be followed in all communication, but which it is most imperative that we observe in religious instruction: “. . . if ye receive not the Spirit ye shall not teach.” (*Ibid.*, 42:14.) Why, you may ask, should we consider this factor in

—

If the devil says you cannot pray when you are angry, tell him it is none of his business, and pray until that species of insanity is dispelled and serenity is restored to the mind. Discourses of Brigham Young, p. 45.

—

other than the field of religion? We, as members of this Church, know that “the Spirit itself beareth witness with our spirit, . . .” (Romans 8:16), and those of us who have had the experience of listening to a teacher while under the influence of this Spirit realize that the effectiveness of communication may be increased a hundredfold thereby.

We presume that most of those who read these lines will be members of the Church who, no doubt, are already aware of the conditions upon which the Spirit may, or may not, be received. Because of the possibility, however, that others may read and desire this information, we quote here one formula:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things.” (Moroni 10:4-5.)

Freedom’s Face

(Continued from page 713)

“Look what I’ve got!” you’ll hear the occasional cry of a worker as he makes his find for the day. It might be a colonial shoe, a glass bottle, an iron pot, or a silver spoon.

The digging crew uses growling bulldozers and crane shovels, right down to tiny tools the size of a teaspoon.

As these ancient novelties pop back into our space age world, the era of Jefferson, and Adams, and Hancock falls back into place. The “Spirit of ’76” has a new-found red tinge coloring its cheeks.

And the patient historian, who would want his job? They have already examined more than 2,000,000 dusty, crumbling manuscripts, at home and yes, even in Europe, to ferret out the right answers.

So far, this painstaking research has produced some 30,000 valuable items of information pertaining to the physical history of the buildings, their interiors, and the events that took place in and around them.

“It’s like a big jigsaw puzzle,” a national park historian explains. “Many of the pieces are still missing. Probably as many as 8,000,000 manuscripts will have to be examined before all the facts are known.”

What buildings will reflect the tender surgery of space age scalpels? Remember Carpenters’ Hall, the big red-brick building where our first Continental Congress met in 1774? How its setting has changed.

A few years ago, a covered bridge sort of entrance led up to its historic threshold. Its imposing face was masked behind tall buildings. The public often bypassed this noble structure.

Now the shielding buildings are gone. A vast lawn of emerald grass has been planted in their stead. Now the sun can get through to gleam resplendently from the gilt letters which proudly proclaim: *Carpenters’ Hall*.

Most of the time-tested structures of historic interest survived by accident, rather than design. Within the three-block area are the First and Second Banks of the United States; Franklin Court, site of Ben Franklin’s home; the Betsy Ross House; and the house where Dolly Madison once lived.



Well-known construction superintendent Frank Lempere with volunteer workers at site of new church building.

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Also in the area is Christ Church, more than a monument to colonial craftsmanship. Seven signers of the Declaration of Independence, as well as four signers of the Constitution, are buried at the church and in its nearby cemetery.

Founded in 1731 by Ben Franklin and his friends, the Library Company of Philadelphia was the first subscription library in the American colonies. This attractive building was demolished in 1884.

What do we see now, rising on

the historic bones of its ancestor? It's the spanking new Library Hall, built to house the historic library collections of the American Philosophical Society.

Passing under the striking John Barry statue, the subject being famous as the "Father of our Navy," we find another new feature in freedom's backyard. The white steeple of Independence Hall looks down on Washington Square and the newly erected Tomb of the Unknown Soldier of the Revolution.

Thoughtfulness . . .

RICHARD L. EVANS



Last week we talked of thoughtfulness—and pleaded, as a season passes, for a pausing from the fevered pace, from the rush and the routine, for the quieting of the spirit, for the slowing of the pulse, for an appraisal of life's purpose—and from Thomas a sentence which said: "Stand shadowless, like silence, listening."¹ There is another side of thoughtfulness that we would turn to today: thoughtfulness for people and for their problems. We often wonder what others think of us, but often they don't think of us at all. Often they are so absorbed with their own thoughts, with their own problems, with the impressions they are making on others, that they are all but unaware of us, even as we are often unaware of them—except perhaps somewhat superficially. But with thoughtfulness we learn to know that every person has his problems, that no one can always be at his best, that everyone has good days and bad, and times of encouragement and times of downright despondency. With thoughtfulness we learn that what seemed to be a slight may not have been intended so at all—and we learn not to be supersensitive, not to imagine offenses that aren't intended. With thoughtfulness we learn to deal gently with the lives and the hurts and the hearts of others, and to hold the tongue and the temper. We learn to see the problem of those who are younger, who need understanding and kindness and encouragement—and also of those who are older, who, for a different reason, need understanding and kindness and encouragement. With thoughtfulness we learn to live with problems that seem all but insolvable. We learn to hold on, to wait for a mood to change, for people to modify, for the difficult day to pass. We learn something of the enduring values. We learn patience and prayerfulness—and understanding—and faith for the present hour—and faith for the future. Such today are some thoughts on thoughtfulness.

¹Thomas Hood, *Ode, Autumn*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 7, 1960. Copyright 1960.

In 1704 this square was made a potter's field and later hundreds of soldiers of the Revolutionary War and many victims of the great yellow fever epidemic of 1793 were buried here without name or station.

George Washington's statue is part of the memorial, flanked by silver flagpoles topped by blue flags. The inscription reads: "Freedom is a light for which many men have died in darkness."

Quite naturally, it is the neat Independence Hall group of buildings that receives the closest scrutiny from hundreds of thousands of awed visitors.

There's Congress Hall, a solid red-brick building that served as our national capital from 1790-1800. Washington was inaugurated here for his second term as President of the United States.

Its twin on the other corner is the Supreme Court Building, backed by the American Philosophical Society. This is the oldest and one of the most distinguished learned societies in America. Ben Franklin started it off in 1743.

But from every corner of the world pilgrims come to see the State House itself, its famed Liberty Bell, and the assembly room where the Declaration and Constitution were born.

"When did the atom bomb hit this place?" freedom-conscious visitors have jokingly inquired of national park guards over the last few years, with good reason. The interior has been a shambles.

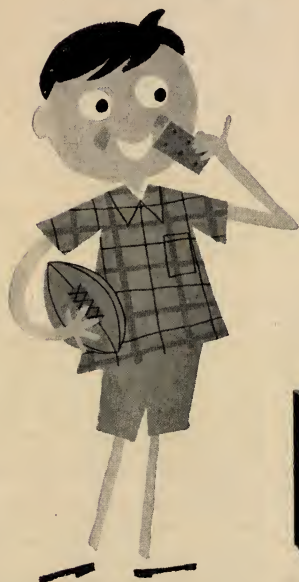
No superlatives could adequately describe the intricacy of the carved decorations now adorning the room where the seventeen-day manuscript of "boy wonder" Tom Jefferson fired an infant nation into drastic action. This is the first step in a program to restore and refurnish the entire building.

You can still see the Liberty Bell, just inside the tower door. An endless stream of visitors pays it the affectionate reverence so richly deserved by the actual instrument which first proclaimed "Liberty Throughout All the Land unto All the Inhabitants Thereof."

This is the changing face of freedom—being molded into those same lines that fostered our national beginnings. And from these, we will be able to perpetuate the patriotic and spiritual inspiration that is the heritage of free men everywhere.



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that
Hollow
Feeling...
It's
time for
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Where the Heart Is

(Continued from page 715)

"Oh? Couldn't you have put them off?"

There was no answer for a moment, then he heard his wife's strained voice: "Bartley, they called first because they weren't sure of a welcome—and after you worked under Hal for six years! I urged them to come, Bart."

A sigh escaped him, and his mind darted back to those six years. He'd liked Hal Peterson well enough—only a few years his senior, but head of the department there at the university. In fact, it was Hal's encouragement that he go ahead for his doctorate that had landed him here.

Might do old Hal good to see the way things had turned out. Maybe he'd quit hounding him then to come on back and take that professorship when he saw the situation here.

He could see Hal's point of view, all right. He just didn't know how the other half lived. He'd never dreamed, himself, of a set-up like this until just a couple of weeks before graduation when the firm had sent the contact man to talk with some of the graduates.

He remembered rushing back to their apartment to tell Doris. It was raining, and she'd been washing clothes in the bathtub, wondering how she'd get his other white shirt dry enough to iron before evening. Ten-year-old Davy had met him at the top of the stairs with the sad story.

"Mom's about to cry because she can't get your white shirt ready in time for you to baptize Beth tonight."

He'd grabbed Davy in the narrow hallway and whirled him high up on his shoulder. "Davy-Boy, we'll go buy one!" and he tramped into the steamy apartment spilling the news to Doris.

"And besides all the practical experience I'd be getting," he exulted, "guess what the salary is?—no, you'd never guess; I'll have to tell you! Why, in five years we will be able to pay spot cash for the house the college president himself has!"

He never had understood Doris' reluctance. True, they'd agreed when he was in the army that if they ever got safely back home again, they'd stay in the west. But it would have been sheer idiocy to

pass up an opportunity like this. Doris had been able to see that, though her agreement had been conditional even then—that they "give it a try" for three or four years. He tried not to remember it had been nearly five now.

Hal should be pretty impressed with what he'd managed in five short years. Besides the private office, there was the big house—complete with swimming pool—and private schools for David and Beth. Of course, you couldn't expect the

"BE STILL AND KNOW"

BY PAUL ARMSTRONG

Silence is a holy place,
Sparsely populated;
Frequently invaded,
Desecrated;
Boundaries are paper-thin,
Always crushed and broken,
When unkind and pointless
Words are spoken.

Petersons to appreciate just what it meant to have a house in that neighborhood.

He sighed again and said into the phone, "Well, if you've already asked them, I suppose they're coming then?"

"Yes," she answered, "tonight. They can't get here in time for dinner, but they want to attend our special meeting tonight. So they'll probably drive straight there and come home with us after. You will go with us tonight, won't you, Bart?"

The note of pleading in her voice irritated him. He asked acidly, "Aren't you afraid Beth or David might mention it's the first time I've accompanied you to a Church meeting in a year and a half?"

"Please, Bart, just tonight. Surely you don't *have* to work this one time?"

It probably would look strange to the Petersons if he didn't show up.

"All right," he answered curtly, "I'll try to be home by six."

But at 4:30 the top vice-president bounded into Bart's office without preliminary. "Quick, Jensen, what's the name of that church you told me once you belong to?"

Bartley Jensen frowned slightly and half rose from his chair. "Uh, that was a long time ago, Mr. Ruthers."

"Sure. When I first interviewed you for this job. You still belong, don't you?"

Bartley's face colored. "Well, yes, sir. The Church of Jesus Christ of—"

"No, no—" Ruthers snapped his fingers trying to remember. "Mormon, wasn't it?"

"Yes, yes, of course," Bartley answered, "but why—?"

"Look, dash over to my office with me. I've a man there—important business contact from Europe—who picked up that young people's thing the Mormons did this week on TV. He's anxious to know more about it, so why don't you come along while I wine him and dine him tonight?"

He hurried Bartley ahead of him out of the door as he explained on the way down the hall to his own office. "This man, DeVestro, can turn a lot of overseas business our way the next few years if he's a mind to. So after we meet DeVestro, you get out of anything you have on for tonight and plan to come with us for the evening."

It was not a question, but a command. So after Bartley met DeVestro, he went back to his own office to phone Doris.

"But, Bart," she pleaded, "*this* is important to *us*! Surely, just this once—"

He interrupted, "Doris, I can *not*. You can explain to the Petersons that I'm busy."

He started to hang up, but Doris said, "Just a second, Bart. I agree. You *are* a busy man—too busy to bother with a family, apparently. Do you have any idea how seldom you're ever home any more before the children are in bed, and gone before they get up?"

"Look, Doris, this is no time to go into that—"

"Oh, yes, it is, Bart. You're too busy for Church and you're too busy for us. And I don't like raising my family practically alone."

"For heaven's sake, Doris, you know it's for you and the children

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I'm doing all this. Now calm down so I can hang up—I *have* to go now!"

"Just one more thing, Bart." Her voice was steady now, but something warned him she was far from calm. "All day long I've dreaded this call because I somehow knew you'd find an excuse to get out of going tonight. Bart, you'll have until after dinner to arrange your affairs and see us at the meeting tonight. If you're not there, I'll know neither us *nor* the Church is important to you any more."

Then she hung up.

"How do you like that? After all these years, Doris picked a fine time to go temperamental!"

As the three men walked into "The Golden Pheasant" for dinner, Ruth clapped DeVestro on the shoulder. "Bet the steamed rice here will rival anything you get on the continent, ha ha." DeVestro smiled politely.

Casualty refusing the drinks before dinner as he always did, Bartley toyed with his water glass while the other two discussed some mutual acquaintances. Bartley's mind wandered back to the domestic crisis he'd vowed to ignore for the evening.

It was hardly fair of Doris to accuse him of not caring for the Church any longer. But before he felt comfortably settled in the well-being of his righteousness, he thought of his work. Actually, it was working on Sundays that first started keeping him away from Church—

He suddenly realized Ruth was talking to him. "Hey, quit frowning, and come back to the party. Need a drink to relax you, that's all!"

DeVestro turned to him then and asked seriously, in his soft accent. "But your Church—these Moormons?—do not believe in alcohol?"

Bartley started explaining and the man plied him with questions through the whole meal. Ruth had the wisdom to be quiet, though his eyebrows shot up in surprise at some of the doctrine expounded.

They were finishing dessert before Bartley realized how swiftly and pleasantly the time had gone. It was almost like being in the mission field again—and he suddenly knew how far he'd wandered and how justified Doris' complaint had been.

He glanced at his watch. It was seven-ten, and the meeting was at seven-thirty. On impulse he turned



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LAKESIDE ASPEN

BY ETHEL JACOBSEN

The lake is rippled silver,
And in its lustrous face
An aspen stands reflected,
Gowned in golden lace.

She dimples at her double
Like a maiden at a ball
Hearing the soft-plucked viols
Tuning from the hall.

Rustling skirts asparkle,
She lingers half in trance.
It's the autumn cotillion,
And the wind's first dance.

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to DeVestro, "Sir, our Church is holding a special meeting tonight. Perhaps you'd like to attend?"

Ruther harumphed and tried to get his attention, but DeVestro graciously accepted the invitation.

At the check stand on the way out, Ruther seemed to be desperately seeking an excuse to beg off. DeVestro smiled up at him. "I hope you won't mind my not sharing your evening, after all; we can talk at your office tomorrow, no?"

"No? Oh, I mean yes. Sure, sure!" beamed Ruther. He happily tucked them into a taxi and waved them off. The meeting was well under way when they arrived and the building was crowded. They found seats on the right side.

As they were being seated he caught sight of his family a couple of rows back. Beth had seen him and was smiling widely.

Bartley wondered what DeVestro thought of the opening lines to the song sung by the double mixed quartet: "Firm as the mountains around us—." You'd think they'd find a few other hymns in the book.

Then an incident flashed into his mind that he hadn't thought of in many years. He and Doris had a dably furnished room at the time where he was stationed in an army town. The one bright spot of their week was when they attended Church at the local branch, though it met in the Odd Fellows' Hall. He and three other soldiers—all returned missionaries—had discovered their voices blended well; so they often furnished special music for the meetings.

He'd asked Doris one evening for an idea what they should use at the next meeting. She hadn't been feeling well, and he was trying to tease her out of a spell of homesickness. He'd sung out the words, "stalwart and brave we stand" and she'd smiled quietly up at him and snapped out of the mood.

Sitting in the meeting now and listening to the words ring out, "Oh youth of a noble birthright—"; he remembered the rest of the incident.

He'd gone over the song that night, long ago, while Doris listened. When he finished, she'd repeated that line, adding, "A noble birthright—home and the beauty of the mountains—that's what I want for our baby."

"Our what?" he'd exploded.

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She laughed shyly then. "I wasn't going to say anything until I went out to the base tomorrow to see the doctor. But I am sure—and I'm just as sure it's going to be a boy!" He held her then and kissed her.

The apostle was speaking now and the word "birthright" caught Bartley's attention. Those words of the song had apparently set that train of thought in the speaker's mind, also. He was telling the story of Esau and Jacob and the mess of pottage. Bartley had heard it many times and told it in the mission field and Sunday School classes himself. But as never before, it held new meaning for him.

If it were true that his burying himself in his work was for Doris and the children, then hadn't things become ridiculously out of balance? Here he'd been claiming the time away from home and Church to earn a living that would be easier and more pleasant for them all.

The speaker had now come to temple marriage, urging the importance of it. When he and Doris were married soon after he returned from his mission, no one could have made him believe they would ever come this close to parting. There had been differences and disagreements, of course; but Doris had always acquiesced to him.

Haw! Maybe he'd better remind her of that when they got home tonight. But the nagging voice at the back of his mind wouldn't be stilled. "And her obedience was on condition that you obey the Lord!"

Bartley ran a finger round his collar to ease the sudden tightness. All right, so he was a backslider. Things would be different from now on.

The thought crossed his mind, "Just how far would he have backslid if he hadn't come to the meeting tonight?"

The congregation were opening the books to sing the closing hymn. Bartley's clear tenor rang out as loud as anyone as he sang along with them, "We thank thee, Oh God, for a prophet; to guide us in these latter days—"

He turned to DeVestro when the meeting was dismissed, but out of the corner of his eye he could see Beth and David trying to get through the crowd to him. DeVestro warmly took Bartley's hand in both of his. "I haf nefer felt such wonderful

spirit. I must go now, but you tell me how I find your people ven I go back home?"

Bartley promised to do it. When Beth and David reached them, he declined Bartley's offer to see him back to his hotel. "No, you stay weeth family. I tell Mr. Ruther they better company than him, no? He let you stay home next time, ha?"

They both laughed and shook hands.

Bartley turned to Doris standing quietly, happily beside him.

She squeezed his arm and smiled up at him. "The Petersons phoned they couldn't make it tonight after all and will be here tomorrow."

Bartley put his hand over hers resting on his arm and looked deeply into her eyes. "If it's what you want, Doris, we'll pack my suitcase, too, and we'll all go back home."

She looked up at him in quick surprise. Then calmness replaced the eagerness in her face as she closed her eyes and gently shook her head. She opened her eyes, glazed with happy tears, and said, "No, only if it's what you want, Bart. I don't think it's going to be necessary now. I've just found out that home is wherever we are—together with the Church."

How Carefully Do We Select Teachers?

(Continued from page 728)

years ago, the teacher characteristics mentioned are as fresh and meaningful as if they had been penned yesterday. Since some of the material duplicates President McKay's list, only the supplementary suggestions will be considered here.

(1) A good teacher shows interest in the course he is to teach. This is an important factor in teacher selection. The best salesman is the one who is sold on his product. This does not mean that the prospective teacher must be an expert in the subject to be taught (though this would be extremely desirable), but it does mean that the teacher should not be passive or negative toward the subject. Interaction with the person being considered can generally bring to light his feelings about the subject matter to be taught.

(2) A good teacher will be himself—not affected. Students are quick

to sense insincerity and superficiality and will react negatively toward it. Observations over a period of time will generally reveal any such tendency.

(3) A good teacher is sensible; he shows good taste in expression and appearance. Again, applied observations should relatively quickly indicate the presence or absence of this important characteristic.

(4) A good teacher is loyal to superiors. If, in conversations out of the classroom, the prospective teacher is inclined constantly to criticize or belittle those in authority over him, whether at the ward, stake, or church level, this is evidence of a lack of one of the most important characteristics of a good teacher. Much harm can be done by the instructor who destroys faith in leadership. An alert ear is the only requisite for discovering this trait.

(5) A good teacher is progressive. Through working with a person in a variety of circumstances, an executive can soon determine whether or not he is willing to try new and more effective means of completing tasks. If he is wed to one routine, this may be a danger signal, since teaching requires a plastic, creative, and teachable person if the best results are to occur.

(6) A good teacher is optimistic. This characteristic is readily observed over a brief period of time. Sensible optimism is a tonic in classes where the eternities are being considered.

It will be noticed that most of the above characteristics require time and effort if they are to be discovered. The implication is clear. The executive who sits back and relaxes because his staff is complete is apt to discover that he is in real trouble when an unexpected vacancy does appear. *Constant* vigilance is the key to successful discovery of desirable teacher characteristics. The executive who never stops looking for these traits and who makes brief notes of his discoveries will be more apt to know whom he wants when the necessity arises.

Having once discovered who will make good teachers, however, the executive is still beset with another problem: How can good prospective teachers be motivated into wanting to accept positions offered to them? People want to do things which seem important to them and which offer



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"This loaf is my husband's favorite for lunch box sandwiches because it stays so nice and moist," says Mrs. Wesley Williams of Farmington, Utah, winner of the new Gold Ribbon for the best yeast baking at last year's Davis County Fair. "I think you'll like my bread at your house, too. Just be sure to make it with Fleischmann's Active Dry Yeast—the kind most of us prize-winning cooks prefer. It's easy to use, and so dependable."



LUNCH BOX LOAF *Makes 3 loaves*

- 1 quart milk
- ½ cup sugar
- 3 tablespoons salt
- 2 packages Fleischmann's Active Dry Yeast
- ½ cup warm, not hot, water
- 4 cups whole wheat flour (stone-ground 100%)
- ½ cup shortening
- 10 cups sifted white flour

Put milk, sugar, salt in a pan and scald; cool to lukewarm. Add Fleischmann's Yeast dissolved in the warm, not hot, water. Blend in whole wheat flour. Add shortening. Add 5 cups sifted flour; beat until smooth. Gradually add remaining flour until moist but not too

sticky. Knead well, about 10 minutes. Place dough in greased kettle or bowl, turn over in pan with greased side up. Cover. Let rise in warm place, free from draft, until doubled. Mix down a little. After about 20 minutes' rising, punch down and divide into thirds. Shape into loaves and place in three greased 9 x 5 x 3-inch loaf pans. Let rise 1 hour or until just rounded above tins. Bake at 400°F. (hot) 30-35 minutes.



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no serious threat of failure. It is extremely important, therefore, that those in charge of teacher procurement in the Church do everything in their power to enhance the prestige and pronounce the importance of the "good teacher." The person who thinks he will be "just a teacher" will either refuse the position because of a lack of interest or he will accept and do a job commensurate with the importance he assigns to the task. Either alternative is obviously undesirable. Prospective teachers, therefore, should never be approached with such lack-luster statements as "All you have to do is just teach a class of youngsters" or "You won't have to do much in this job, just lead the discussion." Such approaches obviously detract from the importance of the teaching responsibility and *there is probably no more important job in the Church* in terms of impact upon individual members. The alert executive will seize every opportunity to praise a good job of teaching, and to point with pride to the effort extended and to the results achieved. Such diligence and thoughtfulness will lead to the readiness of more qualified people to accept teaching positions.

Last to be mentioned, though highly significant, is the teacher training program as a means of discovering and selecting good teachers. Properly conducted, this program should give ward executives a chance to become extremely well acquainted with the potentialities and characteristics of many selected prospective teachers. It offers an opportunity for each ward to have a constant supply of teachers whose convictions and abilities are known in advance of the needs. It practically eliminates the need for hurried-up appointments. It is the means through which each of the traits suggested by President McKay and Dr. Lee can be discovered and/or developed. The key to this opportunity, however, lies once again in careful—extremely careful—selection of instructors for the teacher training classes.

In summary, it has been stated that before the children of God may return to him they must first be taught the saving principles of the gospel. This emphasizes the necessity for good teachers. Three suggestions were given for the purpose of helping people in charge of

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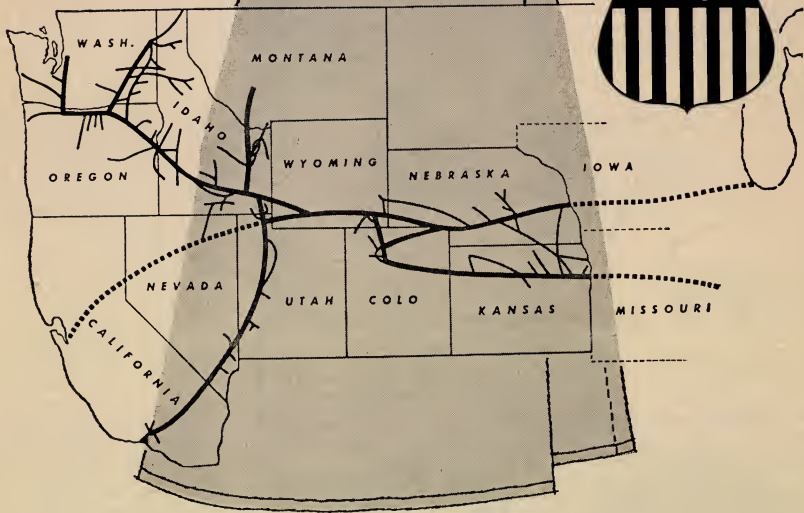


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teacher procurement to make wise decisions: Know good teacher characteristics. Build up the prestige and acknowledge the importance of good teaching. Support teacher training programs.

One last thought: In order that God's children might benefit from the very best of instruction, he gave his Only Begotten Son to become the greatest of all teachers. It is inadmissible even to think that God made a hasty choice. Therefore, executives who must choose teachers for *these same children of the Father* should make a real effort to exercise the same care he did in making his choice. They will not find perfection, as the Father did, but, through more diligent effort, they can find the very best people available—people whom the Father himself would choose under similar circumstances.

Misinterpreted Divorce Statistics

(Continued from page 725)

A most interesting aspect of this figure, however, is that despite its widespread use, it just is NOT true. It is an unwarranted conclusion from available statistics.

Statistics can at times be rather tricky. An important point to remember is that for two statistics to be comparable, they must have a comparable base. This is the difficulty about divorce statistics. The available divorce statistics are generally drawn from one base, while available marriage statistics are drawn from quite another and different base. This prohibits a percentage comparison; for example, in 1946, the all-time high for both marriages and divorces, there were, according to available statistics, approximately 2,300,000 marriages and approximately 610,000 divorces. By the use of these figures a ratio of nearly 4 to 1 can be computed. However these figures do not indicate that 610,000 of the marriages entered into during 1946 ended in divorce. The divorces were drawn from one base—all of the married couples in the United States whereas the marriage

The sanctity of marriage and the family relation make the cornerstone of our American society and civilization.—Garfield.

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figures are based on only a fraction of the married couples—those who were married during 1946.

From these figures we can properly say that for every four marriages during 1946 there was one divorce during 1946. We are, however, saying something quite different and quite incorrect, when we say that one out of every four marriages during 1946 ended in divorce. We cannot legitimately compare the divorces for one year with the marriages for one year and then generalize about *all* marriages, any more than a businessman can figure his *total* inventory from simply considering his purchases and sales for one week. If the ratio of divorces to marriages were to remain the same for many years, we would have the necessary figures to determine the proportion of our marriages that are ending in divorce. However, the yearly ratio has been in a constant state of flux since we started to keep the figures in 1867.

Coming back again to the 1946 figures, we find that actually the 610,000 divorces came from a group

of approximately 31,500,000 married couples. Comparing these figures we find that there was one divorce for about each 52 families in the U.S. during that year. However, this ratio is just as misleading as the ratio of one divorce for each four marriages since, again, the two figures come from quite different bases. In the first case (four to one ratio) the yearly divorces which are drawn from *all* married couples are compared with only a small fraction of the marriages—those actually taking place during one particular year. In the second case (52 to one ratio), *all* marriages are compared with only a small fraction of the divorce (those taking place during one year) which will eventually be experienced by these married couples. Neither of these ratios permits us to say what percent of our marriages are being broken by divorce!

Actually, we wouldn't be able to say what percent of the couples married in 1959, ended their marriages in the divorce court until after all of these marriages are terminated either in death or divorce some fifty

or more years in the future. The closest approximation we have today of the percent of marriages which are ending in divorce is obtained by taking the number of marriages occurring over a long period of time and comparing this figure with the number of divorces during the same period. Following this procedure, we find for the years 1920 to 1945, for example, about 6,000,000 divorces and about 34,000,000 marriages giving us a ratio of about six to one. However, even though these figures do provide us with a better approximation than the four to one ratio, they are still subject to the limited interpretation outlined above, since the two bases are not the same.

There are other methods of stating the divorce rate. We can, for example, compare the number of divorces per 1,000 total population which gives us a figure of 5.4 for the year 1949. Another method is to compare the number of divorces a year with the number of married females 15 years of age and over. Accordingly we find that during 1949, divorce affected 10.8% of the

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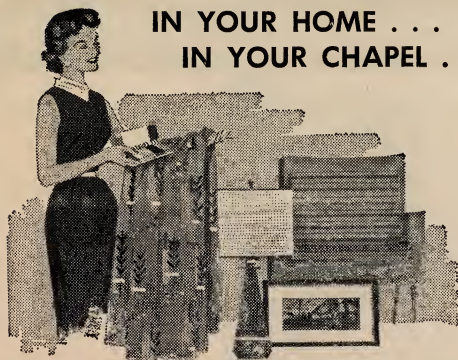
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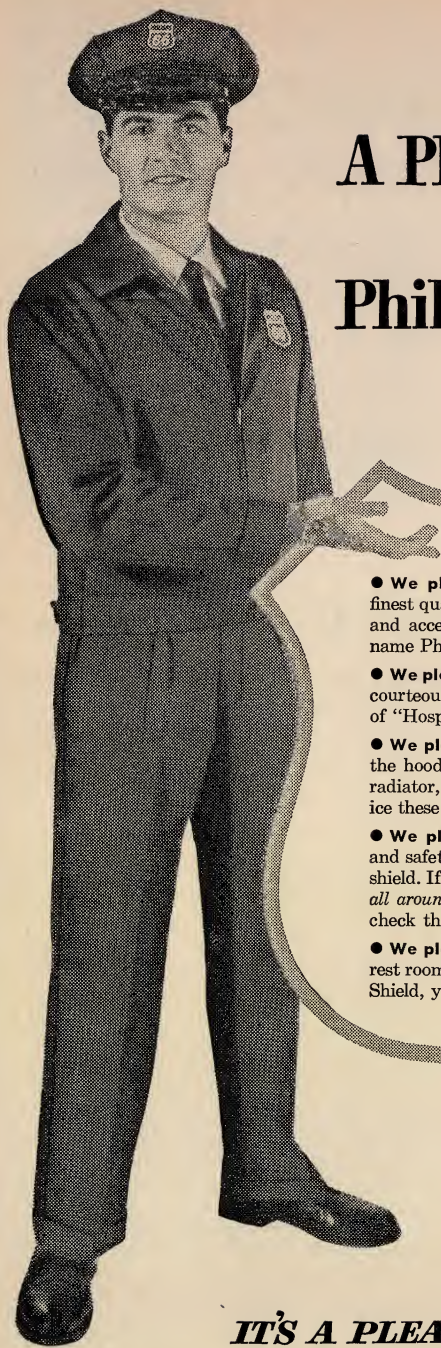
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married women age 15 and over. We can also point out that the divorce rate has increased almost ten times as fast as the population has increased since 1867. The fact remains, however, that from none of these statistics can we make an accurate statement as to just what proportion of the marriages are now ending in the divorce court.

Furthermore, the divorce statistics which we do have today are not really complete. Some of our states just do not collect divorce data on a statewide basis. Estimates have to be made for these states before any figures for the United States as a whole can be presented. However, it would seem to be safe to assume that the available figures do give us a fairly accurate picture *as far as they go*.

There can be no question that the divorce rate has increased tremendously no matter how we figure it. However, we should not draw unwarranted conclusions from the figures which we do have. We should recognize, as Samuel C. Newman, Chief of the Marriage and Divorce Analysis Branch of the National Office of Vital Statistics has pointed out, that the plain facts are that we do not have data adequate to answer the question as to what proportion of marriages today do or do not end in divorce.

Our church leaders and many of our national leaders feel that our divorce rate is nothing to be proud of, and various plans have been suggested in an effort to reduce divorce in America. In any such efforts it would seem to be important that we not sell ourselves short, by representing divorce to be more frequent than it actually is. Although the factors contributing to our divorce rate are very complex, and should not be oversimplified, familiarity with the correct interpretation of the available statistics may even make a contribution toward lower divorce. If young people think our divorce rate is high, this may add to their willingness to accept divorce as the usual or expected thing, and thus increase the likelihood that they themselves will turn to divorce when the going gets rough in marriage. Certainly, to misinterpret the available statistics widely can only serve to aggravate the situation rather than to help it!



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Keep Faith With Your Family



which has been especially prepared for presentation in the homes of members of the Church. It will be of great value and help to parents in rearing their children. It will take us about forty-five minutes to present it. May we come over Tuesday at 8 p.m. and go over it with you and your wife?"

Having made the appointment, the brethren working in the program should plan on having four visits in the home of the inactive brother, after which the bishop will send representatives from the various auxiliary organizations to augment the priesthood presentation.

It is thought that it would be wise to follow somewhat the following pattern in presenting the "Keep Faith with Your Family" appeal:

First Visit. Do not attempt to explain the book on this first visit. Let the book speak for itself. Turn the pages slowly; read all of the material aloud. Permit the family to make any comments they may desire to make, but ordinarily do not make any particular explanation yourself. Explanations will come at later visits. After the entire book has been read, leave one of the little blue books entitled, "Keep Faith with Your Family," make an appointment for a return visit, and then leave.

Second Visit. The priesthood brethren should take with them—not the big easel book—but their copy

of the yellow book, or a copy of the little blue book, and use it as a basis of discussion. Since it is intended that three call-back visits be made with the little book as the subject of discussion, it is also suggested that only a part of the blue book be discussed at this second visit.

The portion suggested for discussion at this visit might be:

(a) Read the questions and answers on pages 4 and 5 of the little blue book, making a particular point of the boxed off section on LDS arrests. The point to make here is: *Church activity is a wonderful deterrent to juvenile delinquency*, and therefore in the interest of a child's own welfare, he should be encouraged to go to Church. Naturally we should point out too that it is easier to bring a child to Church than to send him alone while the parents remain at home.

(b) Follow this up with a discussion of page 6 pointing out that this material, placed in the hands of the parents, will be a helpful tool to them in teaching their children what is the popular thing to do. When the child says "everybody does" (pertaining to some wrongful habit) the parents may here point out that "everybody does not" and show what the surveys set forth—for instance, that most young people want to be told what time to come in at night (ninety-five percent), and most of them (ninety-four percent) expect guidance from their parents.

(c) Next go to page 7 of the blue book and discuss the points raised there, making application as wisdom directs.

This should be sufficient material for the second visit. After having made these points, the priesthood visitors should make an appointment for the third call.

Third Visit. We suggest that the priesthood brethren review with the father and mother in the home the material printed in smaller type under the blue background at the bottom of the pages in the blue book. There are two sections of this material, one beginning on page 2 and the other on page 9. Take these up point by point with the parents and discuss with them pointing out *that all of this material comes from the studies made by the 1960 White House Conference on Children and Youth*. It is authoritative, and is something in which the parents may place their trust. It represents the best thinking of the nation on these problems.

Fourth Visit. In this (Continued on page 765)

THE PRESIDING BISHOPRIC'S PAGE

Aaronic Priesthood Bearers Can Grow and Develop in Ward Teaching Program

The young Aaronic Priesthood bearer has many opportunities to grow and develop in the gospel. One of the greatest of these is presented to him through the ward teaching program.

Here he can learn much about Church order and procedure. If observant, he can gain knowledge of Church organization, for through his visits and meetings he can see a part of that organization in practise.

The young ward teacher can also receive worthwhile experience in the field of human relations. He can learn to meet and talk with people, to present lessons and to lead discussions without being ill at ease. This training will prove invaluable to him in the event he is called to serve in the mission field and of extreme worth in any event.

He can also grow by widening his sphere of acquaintances. He gets to know the families he visits and learns from them. Particularly can he learn from his senior companion. The senior is usually a veteran teacher, skilled in dealing with people and conversant with the gospel. He is in a key position to assist the young teacher in his learning and growing processes.

To serve as senior companion to one of these fine young men is a special challenge. It carries with it a great deal of responsibility also, for the example—be it good or bad—set by the senior will make a profound and very probably permanent impression upon his young co-worker.

For this reason, the senior companion must be at all times “on his toes.” He cannot cut corners or do things in a good-enough-to-get-by fashion. That he might fulfil the trust given him, he must teach at all times according to the instructions he receives from his bishopric and from this office. His lessons are painstakingly prepared and convincingly presented. His visits are well-timed and thorough. He does these things, first of all, because he realizes that they are proper for all teachers and is especially cautious because he knows he has been entrusted with a young, impressionable companion upon whose character and ward teaching habits he can exert a powerful influence for good. He knows that if he takes advantage of his opportunity and succeeds in instilling good habits and a proper attitude in his young co-laborer, his satisfaction can be great. He knows equally well that if he fails and sees his junior companion develop slovenly habits and ideas, that he will have much to regret. He realizes also that as he teaches, he learns, and he himself becomes a more effective ward teacher.

For both the senior and the junior companion, then, the challenge and the opportunity is great. Both can grow and develop in the program and the Church as a whole. Wise are they who take advantage of the opportunity, and wise indeed the bishop who gives as many as possible, the chance to do so.

WARD TEACHING SUPPLEMENT

Your Spiritual Food

Man is the highest and most complex of God's creations, a being of many sides and facets. He is at the same time a physical being, a social being, an intellectual being, and a spiritual being. Each of the aspects of the whole has its own characteristics and makes its separate demands. Each needs sustenance if it is to thrive and grow and live.

This is especially true of the spiritual, for in many ways it is the most significant of all.

Just as the physical part of us does not prosper unless we care for it and nourish it, so the spiritual part will weaken and die if not properly fed. Unless this part of man is strong and well, the whole cannot flourish.

How can we keep ourselves spiritually healthy? What are these spiritual "foods" we must take unto ourselves? Among others, the following deserve mention:

1. Prayer. Through earnest and meaningful prayer, a cornerstone of the spiritual life, we attune ourselves with our Creator.

2. Fasting. Through denial of bodily foods, we increase our receptiveness to spiritual foods.

3. The Sacrament. Through partaking of the bread and water "in remembrance of him," we covenant that we will "always remember him" that we "may always have his spirit to be with" us.

4. Meditation. Through worshipful contemplation, we grow in the understanding of spiritual values and goals.

5. Study. Through study, especially study of the scriptures, we learn of spiritual things.

6. Activity. Through activity in the Church, we associate ourselves with those who have put spiritual matters foremost in their lives.

7. "The good life." Through the enjoyment of up-building things and people, we gain spiritual depth and awareness. "If there is anything virtuous, lovely,

or of good report or praiseworthy, we seek after these things." (13th Article of Faith.)

8. The commandments of God. Through keeping ourselves unspotted from the evils of the world, we make it possible for him to show us the way we must go.

In the final analysis, each of us is merely the sum total of the forces that act upon him. This being true, we would be wise to make those things part of our lives which tend to nourish rather than starve the spiritual being in us. For if this all-important part of us is withered and dying, then—regardless of our strengths, abilities, and accomplishments in other phases of life—we are failing where we can least afford to fail.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.)



**Nevada Priest has
Exceptional Record**

Another example of unusual diligence and devotion in the Aaronic Priesthood program is Leon Storms of the Wells Ward, Humboldt (Nevada) Stake.

He has a seven year record of perfect attendance at priesthood meeting and Sacrament meeting and has earned six individual Aaronic Priesthood awards.

The son of Elder and Mrs. George Storms, Leon has taken part in many phases of Church activity. He is a seminary graduate, and is now serving as secretary of his priests quorum.

Talented musically Leon has been a valued member of his high school pep band, and this last year served as assistant director.

FRONT DOOR

TREATS FOR



GOBLINS

TODAY'S FAMILY.
FLORENCE B. PINNOCK,
EDITOR

Soon little goblins, witches, and ghosts will ring your door bell crying out the ditty, "Candy or cake or your windows we'll break." Under those sheets and masks, gentle little hearts are beating without a thought as to the real meaning of this threat. That is why it is a pleasure to treat these young neighborhood characters. Don't try to settle down with a good book or relax in a deep-cushioned chair to watch TV. Halloween just isn't the night for this. You might as well enter in and have fun with the children. Prepare ahead of time a special treat and have fun meeting them at the door, guessing their identity, acting frightened of the tiny masked people, and passing out a delightful surprise. Just a stick of gum, an apple, or a plain lollipop isn't as much fun, and you will find that a special treat prepared ahead of time is just as inexpensive and will be greeted with oh's and ah's that will be well worth the effort.

I know of one man who always dresses up for Halloween, mask and all, and the children are so surprised when he answers the door. He invites them in (it's best when the weather is good and small feet do not tramp in mud and water) shakes hands with them all and passes around a special treat. Those little ghosts and goblins always leave his house with the thought, "He's the nicest man in the whole neighborhood." One woman I know has an apron made of orange-colored organdy with little black cats applied all over it. The apron comes out once a year and greets the Halloween visitors. She looks so festive as she passes out her treat. Another home always sets the dining room table with a shining black plastic cover. Orange pumpkins are glued around the border. On the table stands a huge punch bowl filled with orange-colored lemonade (the hostess discovered that little people like cold lemonade better than a hot wassail). Small homemade doughnuts accompany this drink. The centerpiece is usually a large cut-out pumpkin lighted with a candle. Does all this sound like work? Well, it's worth it. Enter into the fun yourself, and the evening will be a gay one, rather than an irritating, interrupted, ordinary one.

Let's talk now about the treats for these little tricksters. One treat that is always greeted with ecstasy is little gingerbread boys. You could line these gingerbread people against the wall and have the tiny guests choose their boy or you could just pass them out on a large platter. Just take one package of gingerbread mix and add about $\frac{1}{4}$ cup of milk, just enough to form a stiff dough. Mix well and chill. Roll to $\frac{1}{4}$ inch thickness, cut with a gingerbread man cutter. Place on greased cookie sheets and bake at 375 degrees F. To decorate dip a toothpick in orange frosting and make eyes, nose, and mouth. The buttons just shine if you make them with little silver candies.

Popcorn is truly a Halloween specialty. It can be served in so many ways. My favorite, I believe, is a popcorn ball. Let me repeat this recipe for you. Combine 1 cup of dark corn syrup, 1 package brown sugar, and bring to boil. Add 1 square of butter or margarine, stir and bring to boil again. Add 1 cup of evaporated milk and $\frac{1}{4}$ cup white sugar. Bring to boil and cook to the soft-ball stage. Pour over 3 gallons of popped corn. Form into small balls. Wrap each ball in cellophane and tie with varied-colored ribbons. Salted peanuts may be added to the popcorn to vary the recipe.

Sugared corn is good served in small wax bags.

Sugared Corn (simple to make but tasty)

$\frac{1}{4}$ cup melted butter
2 tablespoons sugar

$\frac{1}{2}$ teaspoon cinnamon
 $\frac{1}{2}$ teaspoon nutmeg

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Mix and pour over 2 quarts of hot popped corn. Mix well.

Puffed Rice also makes delicious balls. Boil 2 cups of white sugar, $\frac{1}{2}$ cup of white corn syrup, and $\frac{1}{2}$ cup of water to the hard-ball stage. Pour over the puffed rice, first making the rice crisp in a slow oven. Form into balls using butter on hands. Wrap gaily.

Crunchies make a wonderful Halloween treat wrapped in orange cellophane and tied with black ribbon. I have had a number of requests to repeat this recipe, so here it is:

Crunchies

- $\frac{1}{2}$ box Cheerios
- 1 medium package Post Toasties
- 1 medium package Rice Krispies
- 2 cups coconut flakes
- 2 cups salted peanuts

Mix all together in a large pan

Syrup

- 2 $\frac{1}{2}$ cups dark Karo syrup
- 2 $\frac{1}{2}$ cups sugar
- $\frac{1}{2}$ cup molasses
- 1 cup evaporated milk

Cook to soft-ball stage; pour over mixture. Stir well and let stand for 10 minutes, then shape into small balls.

Homemade Peanut Brittle is also a favorite with the little ghosts.

Peanut Brittle

- 2 cups sugar
- 1 cup white corn syrup
- 1 cup water
- 2 cups salted peanuts
- 2 tablespoons butter
- 1 teaspoon vanilla
- 2 teaspoons soda

Cook the sugar, syrup, and water to soft-ball stage in a large skillet, add peanuts and continue cooking until syrup is light brown and gives a hard crack test in water. Remove from heat and add vanilla, soda, and butter, stir. Pour out on 2 large buttered cookie sheets, cool, break into small pieces or spoon out one teaspoon at a time on greased surface—work fast.

Cupcakes are delicious and they are so easy to decorate. Here is the recipe of a wonderful spice cake.

Easy Spice-Nut Cake

- 2 $\frac{1}{2}$ cups cake flour
- 1 teaspoon salt
- 1 teaspoon baking powder
- $\frac{3}{4}$ teaspoon soda
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon nutmeg
- 1 cup sugar
- $\frac{3}{4}$ cup shortening
- 1 cup sour milk
- 1 teaspoon vanilla
- 3 eggs
- $\frac{3}{2}$ cups chopped walnuts

Sift the dry ingredients together in mixing bowl. Add sugar, shortening, and $\frac{3}{2}$ cup of the sour milk. Beat 2 minutes. Add remaining $\frac{1}{2}$ cup sour milk and the unbeaten eggs and vanilla. Beat 2 minutes. Stir in the nuts. Bake in paper cups in muffin tins at 350 degrees F. Frost and decorate when cool.

Cupcakes may be decorated in so many ways. One of the simplest is to draw pumpkin faces with melted chocolate, using a toothpick; do this after the cupcake has been frosted and had time to set, or you can make a face on the orange frosted cupcake with raisins, or you can use colored fruit candy lifesavers for eyes and nose. Make the mouth with a strip of red gumdrop.

Cookies also may be decorated the same as cupcakes. Here is a favorite cookie recipe with the little people I know.

Spicy Drops

(Makes about 110 cookies)

- 3 cups unsifted flour
- 1 teaspoon baking powder
- 1 teaspoon soda
- $\frac{1}{2}$ teaspoon salt
- 2 teaspoons cinnamon
- 1 teaspoon nutmeg
- 1 teaspoon cloves
- 1 cup shortening
- 2 cups brown sugar
- 2 eggs
- 1 cup milk
- 1 tablespoon vanilla
- 2 cups chopped walnuts
- 2 cups raisins
- 2 cups quick cooking rolled oats

Mix the dry ingredients together. Cream shortening, sugar, add eggs, beat. Stir in the dry ingredients alternating with the milk and vanilla.

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Fold in nuts, raisins, and rolled oats. Drop by tablespoons on greased cookie sheets. Bake 375 degrees F. Decorate as for cupcakes.

Halloween Chews

1 cup sugar
2 cups honey
1 cup light cream

Combine the ingredients and cook slowly until it reaches the hard-ball stage. Pour onto a buttered surface. Then cool enough to handle, butter hands, and pull until light gold color. Cut with scissors in one inch pieces. Wrap in wax paper.

Other Halloween treats:

Oranges—with faces marked with whole cloves.

Jelly beans threaded on heavy thread to make a string of beads.

Donuts served from a long arrow.

Grabag—a huge bag filled with an assortment of wrapped gifts such as: pencils, pennies, gum, stick licorice, marshmallows, erasers, note paper, etc.

Not only your little Halloween callers, but you too will have fun if you enter into the spirit of this night when witches, ghosts, goblins, and all kinds of little people walk the streets.

Letter to Bob

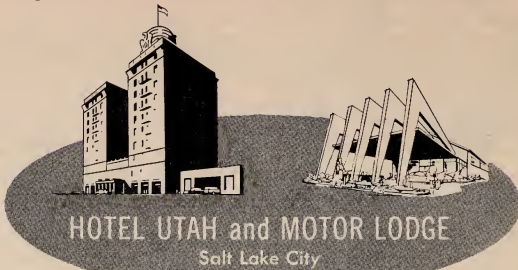
(Continued from page 729)

thought and earnest prayer, I started to write:

"Dear Bob,

"Julie came in to see me the other night. She asked me if I would keep in touch with you while you are away in the service. Since I was in the army myself, I know what it means to receive encouraging letters from home.

"Julie told me that you helped her to become active in the Church. I'm grateful to you for that influence, Bob. A while back she came up to me and said: 'Bishop, what do I have to do to prepare myself to be married in the temple?' Bob, it



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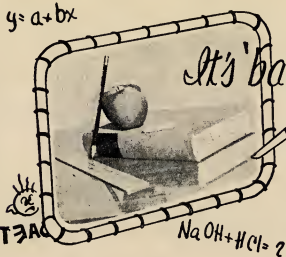
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thrills me to see young people with high and lofty desires preparing for eternal marriage.

"Now I know that you want the respect of your friends. As long as you remain loyal to your ideals of virtue, you will have that respect. Because you are of the gospel, you are of noble birth. You can't afford to sell your birthright for a moment's pleasure. The cost is too high. May I offer you some suggestions to help you remain pure and clean while you are away from your sweetheart? One of the surest ways to safeguard yourself from the sin and the filth that is all around you, is to be prepared beforehand, either to avoid the temptation or to have sufficient strength to withstand it.

"The other day I was talking to a fellow who had been in Japan. He said: 'Whenever I was tempted to go into a bar, or a nightclub, I asked myself this question—'Is that a proper place for a person who holds the priesthood to go?' If the answer was "No," then I would say to myself: "I'm not going in there by myself." And I never did.'

"That's a pretty good basis for making a decision, isn't it, Bob?"

"Other ideas which have helped many boys to build their testimonies and remain true while away are these: Each week read the story of Joseph Smith when he went into the grove to pray. Visualize the picture of him praying with all his heart. Then kneel down in prayer yourself and say something like this to your Father in heaven: 'Because this wonderful vision of the appearance of the Father and Son is true, wilt thou let it be so impressed upon my mind that it will come before me whenever I am tempted to do wrong?'

"You may be offered tobacco and alcohol. To build up your resistance to say no, try this. Simply visualize yourself saying, 'No thank you. I don't smoke,' to a buddy. Think of being at a party where some intoxicating beverage is being offered to you. Again picture yourself as saying, 'No thank you, I don't drink.'

"By doing this you will make your decision in advance to avoid these influences.

"The Resurrected Jesus said to the Book of Mormon peoples: 'Pray always lest ye enter into temptation.' (3 Nephi 18:18.) There is no better advice than this. If your mind is

thinking virtuous thoughts, and if there is a prayer in your heart, you can have the strength to overcome any temptation. Then, even to the chiding of your associates, you can say: 'I have always been taught that smoking is harmful to the body, both spiritually and physically. Thank you anyway.'

"One LDS boy serving in Korea was given the keys to the Overseas Club. He was the only person the officials could trust because he didn't drink. He said to me: 'I couldn't drink. They trusted me, and besides when I got away from home and saw the difference in the high standards I had as compared to the filth and immorality around me, I realized that the consequences of these sins were just too great. I knew that to take a drink was the first step towards losing control of myself and ending up in a house of prostitution, committing the sin which would bring great sorrow. No, sir. I couldn't take a drink!'

"To 'pray always' means just what it says, Bob. Pray a hundred times a day, if necessary. Pray until you are so filled with the burning desire to keep yourself clean and not submit to the pleasure or excitement of the moment, that you will be able to say 'No' to all forms of temptation and thus avoid the very appearance of evil.

"What tremendous strength of character you'll build in yourself. You'll command the respect of all your friends. You'll also be true to your sweetheart, your parents, your Heavenly Father, and yourself.

"May the power of prayer come into your life so strongly that you will come home clean and be able to say to your sweetheart: 'I have remained true to you. Now we can plan for our temple marriage.'

"The Lord bless you and sustain you, Bob.

"Faithfully your brother,"

Our character is but the stamp on our souls of the free choices of good and evil we have made through life.—Geike.

Shakespeare in Early Utah

(Continued from page 721)

only drew people to its commercial and church activities, where they could see Shakespearean productions, but also created a state-wide interest in the drama. Like an alluvial fan, the influence of Shakespearean theatricals spread from its center in Salt Lake City to remote parts of the state. The greater influence was, of course, in larger cities close to Salt Lake City. Ogden and Provo, where twenty-seven productions of twelve plays were given, were important places of dramatic interest in Utah. Brigham City and Logan also had a few presentations of Shakespearean plays. To the south, Cedar City and Parowan citizens had the privilege of seeing Shakespearean plays in their own localities. Perhaps many unrecorded plays were seen by enthusiastic groups in other centers in the state.

With nearly 250 productions of twenty different plays in all parts of the state, even remote settlements in southern Utah; with hundreds of conference and business visitors from outlying parts of the state taking advantage of opportunities to see good Shakespearean theater in Salt Lake City; and with theatrical excursions from Ogden and Provo, one is impressed with the abundant opportunities available to pioneers to see many performances of these plays. When compared with productions of Boucicault or with individual popular non-Shakespearean plays in the Salt Lake Theater, Shakespearean productions stand out, so much so that Lindsay wrote:

"Out of the multitudinous dramatic pictures that have been presented on the stage of this theatre during its forty-three years of existence, it is interesting to know which stand out in bold relief. We need not hesitate to reply, the plays of Shakespeare, and those that are nearest akin to them." (*Op. cit.*, p. 176.)

When Shakespearean productions in Utah are compared with productions before 1880 in Denver, another center of culture in the Rockies, we are impressed with the extensiveness of the interest in Shakespeare in Utah. The artistry of the acting and staging and the number of the pro-

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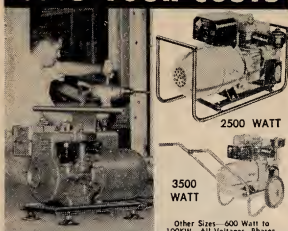
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ductions lead one to believe that Shakespearean theatricals were an agent of civilization among the pioneers. Shakespeare's treatment of universal themes, issuing in maxims, axioms, and practical truths, frequently given emphasis by quality

productions, exerted an influence for good among a people who were looking to the drama for spiritual betterment. All of this, of course, indicates that the early Mormon settlers in the Rockies were a cultured and a refined people.

What manner of men they were

RICHARD L. EVANS



Each generation runs its short run, leaving the future to take on some of the problems of the past, solving some and adding others, appraising principles, struggling with compromise, sometimes deviating, sometimes staying true to course. And as we see the stark reality of what our forebears faced, we wonder what ingredients of greatness went into the making of such men. If one could realize acutely what it would mean to enter an isolated area, with little more than a few simple tools—except for faith and freedom and courage and convictions and the willingness to work—one could then sense a little more what manner of men they were. Nobody now seems much to move anywhere without impedimenta, much paraphernalia, much provision, much costly equipment. But think of being far from a ready source of food, far from any source of supply—of being dependent upon the ability to gather and to get what the open country could provide. Think of being in the wilderness with no one to turn to—no one except themselves and divine Providence—and think of the extra closeness there would be to him under such circumstances. Much of what we have would not have if our pioneer and pilgrim forebears had not laid their lives on the line. Everything we have that is worth having has come through the work and sacrifice of someone. And while conditions are not altogether comparable, the same principles still prevail, and we have to be willing to stand for something, willing to extend ourselves, willing to sacrifice, willing to work if we are to have and to hold that which matters most. We can't idle our way into affluence. We can't keep even if we are digging deeper into debt. We cannot safely forget that the easy way is often harder than any other. And we would plead with this generation not to ignore history, not to ignore principles, not to forget the price already paid—not to forget honor and honesty and the honoring of obligations; not to forget the willingness to prepare; not to forget sacrifice and service. If ever we were drawing more heavily upon the past than we are replacing, we should be pursuing a course that is less than safe. Thank God for the courage, for the faith, for the foresight, for the principles, the honor, the effort, and the downright devotion to duty of the pioneers and patriots of the past. And God grant that we may appreciate and preserve the heritage we have.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 24, 1960. Copyright 1960.

Charles Anthon and the Egyptian Language

(Continued from page 710)

Egyptian. B. H. Roberts writes, "Of course in the transcripts the professor [Anthon] would doubtless recognize some Egyptian characters of the hieratic Egyptian, and in the translation would also find a right interpretation of those characters . . . but beyond this I do not think he could give much confirmation as to the correctness of the translation."⁷

Several efforts have been made to demonstrate that the Book of Mormon characters are in fact Egyptian. Honorable as such attempts are and fascinating though they may be, the net result is generally a striking comparison of the similar characters and an ignoring of the dissimilar characters. By this very method it may be "proved" that we speak Russian in this country. Even a reincarnated Egyptian could not have translated the "Anthon Transcript," because the "reformed Egyptian" writing and language was such that "none other people knoweth our language." (Mormon 9:34.)

In conclusion it has been shown that the two men to whom Martin Harris showed the "Anthon Transcript" were actual people of importance, and that Anthon, in particular, would have been one of the few men in the Western Hemisphere capable of noting the similarity between the characters on the transcript and Egyptian. The real significance of the event, however, lies in our understanding of the fulfillment of Biblical and Book of Mormon prophecies (Isaiah 29 and 2 Nephi 27.)

⁷B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1930), vol. 1, footnote, pp. 101-102.

Melchizedek Priesthood Page

(Continued from page 755)

visit we might use pages 9 to 11 for discussion, taking up point by point the suggestions given there. Then it is suggested that we turn with the parents to pages 12 and 13, urging them to read these pages over themselves. It might become too personal if we spend too much time on each of these points the same evening, and the inactive people might feel we are "pouring it on." It

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is suggested, therefore, that we merely call their attention to them, that we do enter into detail on the matter of prayer.

If conditions seem right, it would be well at this point to ask the father and mother if permission may be had to have the priesthood brethren visiting them kneel with them then and there in a family prayer. It would be well to call in the children at this point and have them kneel in prayer, too. One of the visiting brethren should lead in prayer to avoid embarrassment to persons not accustomed to praying themselves, and also to set an example of how to pray in the family circle.

These four visits by the priesthood brethren should *precede* the visits by the auxiliaries.

When the priesthood brethren (whether for senior Aaronic or Melchizedek quorum work) have made their four visits (more if necessary and advisable) they should notify the bishop that the family is ready for visits by the auxiliary workers.

Auxiliary Organization Visits: It is suggested that when the auxiliary workers visit the family they do not content themselves with merely extending an invitation to attend Church. Rather they should come, bringing with them some of their teaching material as exhibits and

“What exile leaves himself behind?”

RICHARD L. EVANS



It is apparent that the pressures of life are, at times, upon all of us. Anxieties, difficulties, decisions—even opportunities weigh heavily upon some circumstances. And, collectively, we meet pressures and problems in many ways. We sometimes ignore

them—or seek to evade them. We sometimes face them full in the face, with the faith to know that, as we do what we can, there are help and strength that come from sources both inside and outside ourselves. Certainly one of the least likely ways of solving any situation satisfactorily is by refusal to face facts. In one of his writings Montaigne implied the ineffectiveness of trying to evade issues—of trying, in a sense, to run away from ourselves—or our obligations—or our opportunities. He quoted from Horace the classic language of this question: “Reason and sense remove anxiety, Not houses that look out upon the sea. Why should we move to find countries and climates of another kind? What exile leaves himself behind?”¹ When, indeed, did anyone ever leave himself behind? There are times when all of us need a change of pace, rest and recreation, and time to step aside and think things through. But no one *ever* leaves *himself* behind. And changes: repentance, the altering of attitudes, the meeting of problems, the meeting of opportunities—and all personal improvement—these have to happen inside ourselves—in addition to whatever help we may receive from other sources. We must move on from wherever we are, knowing that there are problems and decisions, consequences and compensations, in all endeavors—that there are scars of battle, in a sense, in all we undertake to do—and that life isn’t altogether easy for anyone. We have to learn to live through; to hold on; to believe; to try; to trust. And peace comes—personal peace—with the courage to repent, to improve upon the past, to meet the problems and opportunities of the present, and to have faith in the future. “Reason and sense remove anxiety, Not houses that look out upon the sea. Why should we move to find countries and climates of another kind? What exile leaves himself behind?”

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, August 14, 1960. Copyright 1960.

¹Quoted by Montaigne, *Of Solitude*, accredited to Horace.

demonstrate to the family what they have to offer such family. A portrayal of what is offered for the various age groups should be given. A "selling" job should be done, which should be persuasive, yet kind, in encouraging the family to come.

Auxiliary visits should be spaced a week or two apart to avoid "crowding" upon the family. The Sunday School could come one week, and the Primary another, followed in another week by the Relief Society, and at another time later on by the MIA people.

This should be a gradually developed program, not a "crash" program. We must avoid showering so much attention upon a family that they feel they are being "smothered" by it.

Even while the auxiliaries are working with the families, it is suggested that the priesthood brethren continue their interest on the regular basis outlined for all work with inactive brethren as provided by the quorum program.

Baptism in Ancient Israel

(Continued from page 707)

in regard to a man's ways that all his iniquities will be atoned so that he may look upon the life-giving light, and through a holy spirit disposed toward unity in his truth that he will be cleansed of all his iniquities, and through an upright and humble spirit that his sin will be atoned, and through the submission of his soul to all God's ordinances that his flesh will be cleansed so that he may purify himself with water-for-impurity and sanctify himself with rippling water; and he will direct his steps so as to walk perfectly in all God's ways, as he commanded for his appointed seasons, not turning right or left, nor transgressing a single one of all his provisions. Then will he procure pardon before God through agreeable atonements; and this will become for him a covenant of eternal communion." (Section 2, verses 6-12.)

From this reference it seems apparent that even before the time of Christ, the people of the Holy Land were teaching that one must truly repent prior to baptism. By fulfilling this requirement, baptism then brought about a remission of sins.

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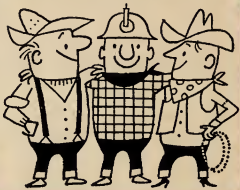
SUMMERHAYS MUSIC CO.

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**MEN
WHO BUILT
THE WEST
WORE**

LEVI'S®

AMERICA'S FINEST OVERALL



The Last Word

Waiter: "How would you like your rice?"

Spinster: "Thrown at me."

• • • • •

Good habits are the soul's muscles. The more you use them, the stronger they grow.

Director: "Have you ever had any stage experience?"

Applicant: "Well, I had my leg in a cast once."

• • • • •

The trouble with some people is that they won't admit their faults. We'd admit ours—if we had any.



America is still the land of opportunity where a man can start out digging ditches and wind up behind a desk—if he doesn't mind the financial sacrifice.

It taketh age to make a sage,
The wise no longer doubt it;
The older we grow
The more we know,
And the less we brag about it.

• • • • •

"If a thing is old, it is a sign that it was fit to live. Old families, old customs, old styles survive because they are fit to survive. The guaranty of continuity is quality. Old-fashioned hospitality, old-fashioned politeness, old-fashioned honor in transaction and work had qualities of survival. They will come back."

Capt. Edward V. Rickenbacker

Some people refuse to come up to the front of the church unless escorted by pallbearers.

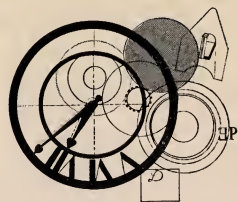
—Toronto Star

When you can think of yesterday without regret, and of tomorrow without fear, you are on the road to success.

• • • • •

"Young man," said the stern moralist to the boy fishing on the creek bank, "your time must not be very valuable. I've been watching you two hours, and you haven't had a single bite."

"Well, stranger," the lad replied, "I consider my time too valuable to waste two hours of it watching another guy fishing when he ain't catching anything."



Spare moments are the gold dust of time. Of all the portions of our life, the spare moments are the most fruitful in good and evil.

Don't let it be said of you, "He lived in a world of going to do but died with nothing done!"

—Te Karere

• • • • •

Almost six-year-old Lois Marie, anticipating her first day at school and the necessity of a birth certificate, ran to the door one evening with:

"Daddy, did you bring home my birthday ticket for me?"

The best things are nearest: Light in your eyes, flowers at your feet, duties at your hand, the path of God just before you.

Then why grasp at the stars, but do life's plain, common work, certain that daily duties and daily bread are the sweetest things of life.

—English Precept



THE ONE BRAND OF TUNA

that's *all* prime fillet, pressure-baked our own way to protect the natural protein and flavor! For consistently high quality, make *your* brand White Star—the tuna with the mermaid on the label!

NEW
RECIPE
IDEA!



WHITE STAR TUNA RAREBIT

Melt 3 tablespoons butter in saucepan. Stir in $\frac{1}{2}$ cup flour and $\frac{1}{4}$ teaspoon salt. Add 2 cups milk. Cook, stirring constantly until thickened and smooth. Stir in 2 cups grated Cheddar cheese, $\frac{1}{2}$ teaspoon Worcestershire sauce, 1 teaspoon prepared mustard. Heat to melt cheese. Add a 9 $\frac{1}{4}$ -oz. Family Size can or two 6 $\frac{1}{2}$ -oz. cans of White Star tuna. Garnish with parsley and serve on toasted English muffins. Serves 4.

How to plan your moves . . .

with help from an expert "coach"



When it comes to planning the financial future for your family, you need the very best help you can get. You'll find it when you call your Beneficial Life agent. He not only knows the value of planning ahead . . . but he can tell you *which* plan will best suit the needs and income of your family . . . now and in the future.

Is the Family Benefactor Plan the one for you? Or perhaps it's the cost-saving Commercial Whole Life Plan. Or it may be one of scores of others. The important thing is to review your insurance program now . . . and to plan carefully each move that leads to a secure financial future for your family.

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